The Missionary Herald

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A LETTER reaches us, just as we are going to press, from Mr. W. Willard Howard, secretary of the American Constantinople Relief Committee of New York. It makes so clear the despair and distress of the Albanians that we print it practically in full. It runs as follows:—

Albania's Crisis

"I am on my way back to New York from a trip of more than 400 miles through the regions in Albania devastated by the Serbs and the Montenegrins during the last week in September and the first sixteen days of October, 1913. Of the 400 miles traveled through the mountains at least 150 miles were made on foot, because the mountain trails were too unsafe for riding.

"I left New York for Albania October 4. I have been engaged continuously on my Albanian expedition ever since. On my way home I have reached Rome; I go on to London tomorrow morning. My address in London will be Care Atkins & Nisbet, 20 St. Dunstan's Hill, Great Tower Street, E. C.

"My purpose in writing this is to suggest that the American Board is needed in Albania right now more than in any other place in the world. There never has been such an opportunity for usefulness.

"Albania contains now more than 100,000 homeless people who need help. I estimate from my own observations and from information supplied by the government that at least 30,000 will die of starvation and cold during the winter. Government figures show that there are 9,000 refugees in Tirana, 3,000 in Elbasan, and 5,000 in Scutari. There are many thousands more in outlying villages. I met many refugees wandering about the mountains, seeking food.

"What is needed in Albania right now is industrial relief—which should be made the foundation for permanent evangelical and educational work. Build churches and schools on this relief work. Do not build the churches and schools first. Save the people from death by starvation first, then you can do anything within reason with them afterward."

Decide now, friends, on the sum you will give for the Albanian Fund, and help us to send Mr. Erickson back at once to the land where his leadership and the money he is raising are so sorely needed. The sooner he can get the distressed and impoverished people to work on the hospitals, schools, and churches which they need, and for which the fund is designed, the sooner they will be able to take up their own lives again, as the money goes to them not only in wages, but in payment for materials, for land, and for food supplies.

THE outcome of the quadrennial convention of the Student Volunteer Movement held at Kansas City, December 31—January 3, is expressed by the reasons for thanksgiving which were printed on a card, along with other suggestions, and handed to the delegates as they started on their homeward journey. They were as follows:—

The Student Volunteer Convention

UNITED THANKSGIVING

For the wonderful unity, spiritual power, and practical helpfulness of the Convention.

For the unprecedented attendance, and especially for the presence of the large and representative Oriental delegation.

For many new personal friendships formed, and for a realization of the spiritual solidarity of the Christian students of North America.

For the flood of light thrown on our personal life-work problem.

For a new vision of the great possibilities of our own college as a missionary force in the world.

This convention, the seventh since the founding of the movement, surpassed all the others in the number and quality of delegates, in the scope of the program, in the character of the addresses, and in the spiritual tone of the sessions. That was the impression of those who had been at Cleveland, Toronto, and Rochester. Once in each college generation this gathering occurs, and it registers the highest point of inspiration of the college course for nearly all who attend. For hundreds of college professors and board secretaries, too, this meeting will be looked back upon as a mountain-top experience. Whatever may be the result of the Kansas City gathering as to new volunteers for foreign service (and we believe the result will be noteworthy), the greater outcome is likely to be the fact that thousands of students from colleges, universities, and professional schools left Kansas City with changed lives—a deeper spirituality, a world outlook upon life's task, a more definite program in the cultivation of character and in the preparation for service. Do not fail to read the account of this great convention in another part of the *Herald*.

Later News from India

THROUGH personal letters from members of the party and from paragraphs in Indian papers, we are getting glimpses of the progress of the Board's representatives as they visit various parts of the Indian field. After the principal gatherings in Bombay and Ahmednagar the party broke up, some visiting one village, some another, and then perhaps coming together again at some central point. Native Christians have made festival of these visits and non-Christian Indians have often joined in the exercises. At Dindigul, in the Madura Mission, for instance, several hundred children were in line to receive President Capen, the church was crowded with people, and a fine address of welcome was given by the head of the municipality, a non-Christian lawyer. An eloquent address was also presented to Dr. Capen, signed by "the Pastors, the Catechists, the Teachers, the Bible-women, and the number of the Christian Community," which embodied a tribute to the pioneer missionaries, to the saints and heroes of the past, as well as a cordial welcome to the guest of the occasion. Rev. J. C. Perkins, the missionary at Dindigul, says that the surprising thing to the native mind is that Dr. Capen is a layman—a minister's visit and preaching they could understand, but that a business man should leave his affairs and come on such an errand seems to them incomprehensible. At Mr. Perkins's request Dr. Capen told his Dindigul audience something about the Laymen's Missionary Movement in America, but whether they understood the altruism of the movement remains to be seen. The children in the Dindigul church sung in Tamil a poetical greeting, throwing flowers to the guests meantime. The song has been translated as follows:—

Let the Kingdom of Heaven spread over India;
Let the American Board of Foreign Missions support the Kingdom of Heaven;

Let the spirit of Dr. Capen be cherished;
We welcome him with all our hearts, and let the whole world praise our welcome.

There are but a few in these two hemispheres like our gentleman who helps our congregations;
He is always pleasing and helpful;

There are many men who are as wealthy as our President, but few help the Society;
The uncharitable are like the dead, though they live;

We praise this family, because they spend so much of their time and strength for the cause of His Kingdom;

Let the Central School, which is supported by the American Board, prosper in this land;

We pray God the Almighty to preserve our President and his family on their journey home;

Long live Mrs. Capen and Miss Capen;
Let love bind us all;

Let the teachers and students live long;
And may the praiseworthy Mr. Perkins live long.

May all live long with peace and prosperity.

Kikuyu and Christian Progress

THE building of the Uganda railway in East Africa opened up a vast field of pagan country to the touch of missionary efforts. The Church Missionary Society of England, Scotch Presbyterians, Methodists, Friends, Lutherans, and various other sects have missions in the district, but strongest and largest of all these is the mission of the Church Missionary Society. Roman Catholics are there in force and so are Mohammedans. The Protestants found that their divisions were confusing to the natives, who felt the strength of a religion which presented a solid front, like Roman Catholicism. A conference was therefore held at Kikuyu, last June, to formulate a plan for united action, or federation, of the different missionary bodies working in British East Africa. The meetings were held in the schoolroom of the Church of Scotland Mission. Bishop Willis, of Uganda, presided and Bishop Peel, of Mombasa, was in attendance. Reports from various sources of the spirit of the conference show that it was spiritual, wise, and farsighted. Its recommendations — recommendations only, not decisions—were simple and in no way subversive of church discipline and precedent at home, but suggestive of a possible working basis on the field. At the close of the conference it seemed to these Christian gentlemen fitting and desirable to unite in a communion service. This was done, the service being held in the church of the Scotch Mission, where the Bishop of Mombasa had just unveiled two memorial windows in honor of a missionary of the Church of Scotland. A Scotch Presbyterian minister preached the sermon and the sacraments were administered by Bishop Willis, of Uganda. The delegates went home feeling that they had received a great blessing and that the cause of Christ had been greatly strengthened.

Kikuyu and Heresy

THOSE who had shared the uplift of the Kikuyu meeting spread abroad the good news and reported to their home societies the recommendations of the Kikuyu conference. When certain ultra-conservative churchmen in England and elsewhere heard of the communion service which had crowned the meetings, there rose a storm of criticism of the Anglican bishops for having admitted to the Lord's table these unconfirmed, though doubtless estimable, missionaries of other bodies. The discussion, largely in newspapers and religious periodicals at first, grew hotter and hotter, till at length the Bishop of Zanzibar charged the Bishops of Uganda and Mombasa with heresy and called upon the Archbishop of Canterbury, as primate of the Church of England, to render a judgment on them. Bishop Tucker—Uganda's predecessor—and Dr. Handley Moule, Bishop of Durham, have declared that they stand with the two accused bishops. Dr. Moule says boldly, "If the Bishops of Uganda and Mombasa are arraigned for heresy for their share of responsibility for a program which I think to be true to the mind of our Master and full of promise for his work, I for one would willingly take my place beside them;" while Dr. Tucker still more decidedly writes to the London *Times:* "If Bishop Willis is a heretic, so am I. If he is a schismatic, so am I. If he is to be sent to the stake, I am prepared to go with him."

The Board of the Church Missionary Society has indorsed the resolutions adopted by the conference, but carefully refrains from expressing an opinion as to the communion service. The

London *Spectator*, in a long editorial on the controversy, calls attention to the fact that similar conditions on the field in China, in 1908, brought about a similar desire for unity. At Shanghai a congress representing the Western Evangelical Churches, including Episcopalians, voted that the churches ought to be federated, and while not adopting any creed and leaving confessional questions for future consideration, they yet declared that, "in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body, teaching one way of eternal life." The Kikuyu situation is another indication that the churches in mission lands are more inclined to get together than those at home, and that our missionaries have become the real leaders in the unity movement. The spirit of the Edinburgh Conference is abroad in the world and is gaining in favor every day. It is a safe prophecy that the Uganda officials will be sustained.

State Religion in China

RELIGIOUS papers in America and various Oriental journals have had much to say recently of the attempt to make Confucianism the state religion in China. The chief instigator of the attempt, it is reported, was Dr. Chen Huan-Chang, a man who holds the degree of Doctor of Philosophy from Columbia University, New York. He wished to have inserted into the constitution of the new republic the words, "Confucianism shall become the state religion of China, while religious liberty shall still be accorded to the people of China." Following so closely upon the Christian Day of Prayer, which was observed by governmental request and with state coöperation, this movement seems reactionary. President Yuan Shih Kai is said to have expressed his sentiments in an interview with President Lowrie, of Peking University, when he said: "I am not a Christian, I am a Confucianist; but only Christian ethics can save China. Our morality is not sufficient for the crisis." This would seem to be sufficient answer to the arguments of Dr. Gilbert Reid, the missionary, and some other foreign residents, who claim that without some such system as Confucianism China will be reduced to moral chaos. Late reports from the Far Eastern Information Bureau, of which Professor Jenks, of Cornell, is director, state that Dr. Chen has at length given up the idea of establishing a state religion, but still hopes to have Confucianism as a system of ethics taught in all the schools. This, provided there is freedom as well for Christian teachings, would not be opposed by missionaries, since the moral teachings of Confucius are considered to be of great value. It is generally held that Confucianism as literature and as ethics should have a place in China's educational system.

Elbridge Torrey and Edmund T. Platt

THE Board has lost two of its most devoted and generous friends in the death of Mr. Elbridge Torrey, of Boston, and Mr. Edmund T. Platt, of Poughkeepsie. Mr. Torrey passed away in ripe old age and Mr. Platt at the age of seventy, leaving a splendid record of service for Christ's Kingdom at home and abroad. Mr. Torrey was elected a Corporate Member of the Board in 1876; only two other living members have served longer. In the same year he was made a member of the Prudential Committee, in which capacity he served until 1893. In 1883, together with Secretaries Alden and Clark, he visited the fields of Western Turkey and attended the annual meeting of the mission. His activities for the Board while on the Prudential Committee were unremitting, as many of the older members of the Board will testify, and in these later years he has poured out his treasure generously for various institutions of the Board as well as for the general fund. Particularly was he interested in Central Turkey College, of which he was trustee for a number of years. Perhaps Mr. Torrey was best known in the de-

nomination at large as the senior member of the firm, Torrey, Bright & Capen, of which the President of the Board was the junior member.

Mr. Torrey was a veritable pillar in the Second Church of Dorchester, where he served as deacon as well as in many other capacities, and where he seemed to incarnate the spirit for which this church has stood these many years. It will be difficult for many to think of the Second Church without the stalwart figure of Deacon Torrey. A typical gentleman of the old school, courteous and cordial, it is as a loyal, efficient Christian that he will be remembered by most of his friends.

Mr. Platt did not come into official relations with the Board except as trustee of Central Turkey College, going upon that board at about the time Mr. Torrey retired. Belonging to the Presbyterian Church, he allowed his charity and interest to overflow denominational banks and considered it a privilege to help on any good cause which satisfied the demands of his judgment. Being the father of Mrs. E. T. Carey, of Harpoot, it was natural for him to make an extensive tour in the interior of Asia Minor, and his special interest in that region was greatly stimulated thereby. He made generous gifts, on that occasion, to Sivas and practically to every station which he visited.

Our Turkish missions and especially the college at Aintab lose two of their best friends in the passing of these two men. Where are those who will take their places?

The Bible in Every-day Speech

THE absolute essential of a missionary's equipment is a Bible—an understandable Bible. Until he can have one in the language of his people, he has to be himself a "living epistle"; and as he can be "read of" only a few of the masses he hopes to reach, a Bible translation must be made at once. On another page we print a picture of the Interdenominational Committee which is revising the earlier translations of the Chinese Bible—building on foundations laid by Morrison in 1818, by Marshman in 1822, by Gutzlaff, by that committee which twenty years later split on the word to be used for God as well as on renderings made by individual missionaries. The representatives of the American Board on this committee are Dr. Chauncey Goodrich and Mr. Aiken, and their story of the work must sometime be told in full. But the work of Bible translation is going on in several other places as well. A committee has just got to work in the Balkan Mission on the task of bringing the Bulgarian translation of the Bible up to the present standard of language. Two members of this committee are American Board missionaries. We hope to publish next month also an account of some of the problems of the Zulu Bible revision to which Mr. F. B. Taylor is giving much time. Dr. Goodrich is now the only charter member of his committee, and the version on which he and his confreres are at work will be rendered into the spoken language of one-sixth of the world's population.

A Greene Memorial Number

THE issue of *Mission News*, published in Kobe, Japan, under date of November 15 was made a Greene Memorial Number, in honor of the late Dr. D. C. Greene, founder of the Japan Mission. A biographical sketch, recollections, appreciations, the story of Dr. Greene's death and burial, and a part of the funeral sermon are all included in the number, as well as the usual news matter and missionary personalia which render this little pamphlet so worthy of its name.

A New Use for Billboards

IN every city of the United States and Canada having a population of over 3,000 there appeared about the middle of last December, posted in a conspicuous place on billboard or wall, a great picture of the Nativity, with shepherds, wise men, and all the familiar features of such a picture of

the birth of Christ. It was well drawn and composed, was printed in harmonious colors, was ten feet high and perhaps twenty feet long, and below were the words, "Ask your Sunday school teacher to tell you the story." Surrounded by advertisements for all sorts of things, these pictures stood out commandingly. They were placed by the Poster Advertising Association, their cost being met by personal contributions from members of the Association. These gentlemen believe that every child, especially every handicapped child, may be stimulated, educated, and inspired by pictures. They intend to use their commercial opportunities for the uplift of these children —of whatever age they are. After the Christmas picture comes down, some patriotic scene will go up; at Easter another picture suggesting the world's hope will be displayed; and so the plan goes on. Missionaries have long since found the bright pictures of Bible scenes a help in holding the attention of their heathen audiences. Perhaps we shall find at home that the large poster will help in making real missionary news and needs. We could suggest a number of striking subjects if our local societies would like to try having the pictures enlarged, colored, and posted.

Modern Devices and Missionary Work

WE are continually printing accounts of the utilization of modern machinery and tools in our industrial work in Africa, Turkey, and elsewhere, and of the help derived from sanitary devices and medical and surgical science in our hospitals. Now comes an account of the device of a Russian pastor in Moscow, who, having abandoned business life to devote himself to evangelism, has adopted the phonographic method of preaching. He has prepared an address giving in simple words the story of the gospel and the terms of salvation, and has spoken this address into a phonograph. The resulting disks find a ready sale and are being used in hotels, private houses, and cafés. Another correspondent, alluding to the singing by trained voices of gospel songs and beautiful hymns into the phonograph, tells of the use of these disks in all sorts of unexpected places—in mining camps, on shipboard, at moving picture "palaces," on mission fields abroad, and in country clubs and luxurious summer homes in this country. By and by we may be able to have reproduced for us whole services, and perhaps share, some time later, in centenary celebrations and Student Volunteer conventions. Who knows?

Herald Clubs

THE subscription department of the *Missionary Herald* reports that in the club season thus far we have received seventy-four clubs, nine of which are entirely new. One of the nine—that at Ames, Ia.—is the largest yet to be received, with fifty-two names on its list. Up to January 13 seventeen clubs have qualified for the "honor list"—that is, clubs with a membership of twenty or more. Some of the old clubs have doubled their membership, and although in some churches the club manager has died or moved away, new people seem to have taken hold with interest. The church which headed the honor list in 1913 has announced its determination to hold the same place for 1914. One of the most enterprising clubs is reported from Hampden, Me., where in a church of seventy-seven members thirty copies of the *Herald* are taken.

The Photo Contest

OWING to pressure upon our columns this month, we have been obliged to defer printing the prize-winning pictures in the *Missionary Herald's* photo contest until another issue. The pictures submitted were of a gratifyingly high grade, both in artistic ability and story interest. First prize has been awarded to Mr. Luther R. Fowle, of Aintab, Central Turkey; second prize to Rev. George P. Knapp, of Harpoot, Eastern Turkey; honorable mention to Dr. Rose F. Beals, of Wai, India.

CHIEF KANJUNDU AND HIS FAMILY, WITH DR. WALTER T. CURRIE

CHIEF KANJUNDU'S LIFE AND DEATH

THE *Missionary Herald* in recent years has made frequent mention of Soma Kanjundu, the Christian chief of Bihé, West Central Africa. Our readers will be sorry to learn of the death of this good man at Chisamba, on October 25. His removal seems a great loss to the mission, and in fact to the cause of Christ throughout West Africa, where his Christian example has been known far and wide. Even the Portuguese traders have come to believe in the sincerity of Kanjundu's Christian profession, and to recognize his influence over his people as of great value to the country. Mr. Santos, a prominent trader who has been located at Chiyuka, Kanjundu's village, during the last few years, remarked that they will not find another such man for his place.

Kanjundu was converted years ago under the preaching and influence of Rev. Walter T. Currie, founder of the Chisamba station, who went out in 1886 as the representative of the Canadian Congregational Board. Kanjundu was known throughout Bihé as a harsh and cruel chief, but when he was converted it was literally coming into the kingdom of heaven like a little child. He at once freed his slaves, over a hundred in number, providing each one with a little home, and he endeavored to atone for his past harshness by treating each one as he would his own child. From among his wives he selected one as his lawful partner and provided justly for the rest.

When the American Board deputation, in 1911, visited Kanjundu at Chiyuka, a member of the deputation noticed a huge sjambok, or hippopotamus-hide whip, with cruel metal rings on the lash. Asking Kanjundu why he kept that whip in his house, he replied:—

"Oh, that is what I used to flog my slaves with. If a boy displeased me, I would tie him up to the limb of a tree by his wrists and then give him a good flogging. I would leave him there over

night in that position, and in the morning flog him again. Then I knew he would be good."

"But," said the member of the deputation, "you do not need that whip now, do you?"

"No," said Kanjundu; "I never use the whip any more. I have learned that love is a better way for ruling than whipping."

He was persuaded to give the whip to the deputation, and it is now exhibited in the office of the American Board as a sign of the genuine conversion of this African chief.

The deputation also told an amusing story as to the principle on which Kanjundu, after his conversion, selected the one wife with whom he wished to live. Not being greatly impressed by this lady's appearance, they inquired why the chief had selected her instead of the others. His reply was, "Oh, on the whole I thought she was the most docile of the bunch."

The genuineness of this man's conversion has never been questioned since his imprisonment by the Portuguese government at the instance of a jealous trader. Having forbidden the sale of rum in his dominions, Kanjundu naturally brought down upon his head the wrath of all the traders. When one of these traders subsequently lost his store through a fire, he charged Kanjundu with incendiarism. Although there was not a scintilla of evidence against him, and although all his friends knew he was incapable of such an act, he was arrested, carried down to the coast, and thrown into a foul prison. Here he was kept for a long period, about two years, in the expectation that he would confess his guilt; but he stoutly maintained his innocence and utilized his spare time in learning to read, so that he might have knowledge of God's Word. He was visited from time to time by the missionaries, who encouraged him to remain true to Christ under this persecution. When at last he was released, no evidence having been found against him, he returned to Bihé and received a perfect ovation from his devoted people. Missionaries say that never has there been such a demonstration as that connected with Kanjundu's return.

In recent years he has busied himself with introducing improvements into his village. He has laid out streets and established sanitary and other regulations, and all people who are unwilling to conform to these arrangements are obliged to live apart. He built a large church and schoolhouse, and required all the children of his villages to receive a Christian education. He himself became an elder of the Chisamba church, and when present always occupied a seat in the front pew, where he participated earnestly in the worship. Dr. Currie built for Kanjundu a neat little house at Chisamba, so that he might have a home of his own when visiting the station.

Undoubtedly the influence of this Christian chief has been a large factor in the rapid spread of Christianity in the Chisamba region. What the loss of this man means to the work no one can tell, but it is hoped that one of his nephews, who is also a church elder, may be chosen as chief. He gives promise of developing into a good leader. Pastors who in preaching upon missions wish to give to their people a good specimen of the fruit may well cite the case of Soma Kanjundu, of Chiyuka, West Africa.

IN THE MARKET AT AHMEDNAGAR

AHMEDNAGAR CELEBRATES THE CENTENARY

By WILLIAM E. STRONG, D.D.

THE scene has changed from Bombay to Ahmednagar. But the second celebration shows no decline in interest; rather, an intenser spirit of jubilation.

We have come from a city of a million inhabitants to one of 34,000; where the mission premises cover more than fifty acres in and about the town; where there are far more missionaries and the work is on a larger and more varied scale; where, it is affirmed, one-tenth of the population is Christian. So while it could not fairly be said of Bombay that the whole city was stirred by the centenary of the Marathi Mission, it is the simple truth to say it of Ahmednagar.

The church, spacious and commanding, in the heart of the town, is crowded at all the general meetings. The counted attendance at one session was over 1,600. The very going to and fro of this multitude along the narrow streets, with their shining faces and in their brightest dress, makes a stir in the town; people pour forth from house and store to watch them.

Then there are the visitors here for the celebration. Around Ahmednagar are other large stations—Vadala, Rahuri, Sirur; farther off, Sholapur and Barsi; farthest of all, Satara and Wai. Even these last-named places have sent from one to two score each to swell the host. It is like a State Association or a National Council for its promotion of the grace of hospitality. The pastor of the church is said to be entertaining thirty guests. From beyond Barsi, from the field of the Mogalai, a company of ten or a dozen tramped the entire distance (125 miles) because they could not afford to come by train. They bore their Christian banners, sang their Christian songs, and gave their Christian witness to the villages, many of them hitherto untouched, that came in their path. At night they lay down by the roadside, under the clear, moonlit sky. They arrived with blistered feet, but with joyful hearts, to

add their presence and their enthusiasm to the occasion.

The decorations, too, though simple, are effective and brighten the town. Banners with the word "Welcome" are stretched over archways and entrances; flags, streamers, and strings of colored papers appear at every turn to give a festival air to the scene.

On the evening that the girls' school commemorated its seventy-fifth anniversary with a social hour on its broad campus (fourteen acres), the rows of native lamps, the Japanese lanterns,

FIRST CHURCH, AHMEDNAGAR

This building, in which the centennial exercises were held, was dedicated in 1906. Buildings and land cost about $25,000, not one cent of which came from the American Board, but was given by friends of various denominations in America, by Indian Christians and non-Christians, and by various English donors, including two former governors of the Bombay Presidency. The Oriental architecture will be noticed, and in the interior decoration the lotus flower has been utilized because the lotus symbolizes to the Hindu that the universe flowered from the Divine One. The church seats about 1,200

and the fireworks lit up a really immense throng of people. And the fireworks! Never had the visitors from America seen such pinwheels: huge, elaborate, a revelation of the skill of the Indian in their manufacture.

A monthly magazine is an unsatisfactory vehicle for conveying reports of events occurring as fast as do those of this centenary. Last month the *Missionary Herald* left off the story just as the Bombay celebration was getting under way. Here it must start off with Ahmednagar, leaving untold the "subsequent proceedings" of the earlier jubilee. Fortunately the program at the two places was largely the same, though with different speakers or speeches. In each case there were mass public meetings of welcome, historical sessions, children's and women's meetings—significant and impressive were these last—and the closing service devoted to "The Forward Look," with ringing words of challenge from Indian pastors and other leaders.

REV. MR. UMAP AND FAMILY, OF AHMEDNAGAR

Note the pastor's Bible on the bamboo stand in front of him

A unique event at Bombay was a Missionary Pageant, held on the church grounds, and enjoyed by a company that filled the grand stand or sat in close ranks on the grass, while from all the roofs and windows about looked down wondering eyes. The pageant traced in a series of scenes the progress of the century in the mission from the Haystack at Williamstown through the experiences of the early missionaries in the land to the establishment of all lines of modern missionary work. It was cleverly designed and presented admirably; the acting of the Indian performers as well as of the missionaries was so lifelike as to provoke both laughter and tears. It made the missionary enterprise vivid and appealing.

Features peculiar to the Ahmednagar celebration included a converts' meeting early on the Sunday morning. The center of the church was reserved for those Christians who had been baptized during the year. Through misunderstanding, the delegations from some of the districts were not present, but from others they trooped in with their banners to receive the greetings and counsel of missionary and native leaders, while the older Christians, filling the side pews and galleries, were summoned to watch over and to help them. The total number baptized during the year was reported to be 704.

The exercises, which at Bombay were largely in English, at Ahmednagar have been chiefly in Marathi. They have included several mass meetings for the Indian Christians, with addresses from their own number and from visiting representatives of other missions that use the Marathi tongue. These also have been attended by huge congregations, and the speeches are said to have been excellent and effective.

Another event of the week here has been the dedication (at 7.30 A.M.—note the hour) of Goodwin Memorial Hall, designed to be used as preaching place in a quarter of the city where high caste people may specially be reached. It is also chapel for the Second Church, where the Mangs worship. Work for

THE AMERICAN BOARD CENTENARY COMMISSION AND STANDING COMMITTEE OF BOMBAY CHURCH

Standing, at left: Rev. R. A. Hume, D.D., and his son, R. E. Hume. *Seated, from left to right:* Miss Bridgman, Miss Hall, Rev. G. A. Hall, Mrs. Hall, President Capen, Mrs. Capen, Miss Capen, Miss Bodman, Dr. W. E. Strong. *In front, at right:* Rev. William Hazen

these people, who have been despised and downtrodden, regarded as lower in the scale than the Mahars, whom this mission has mainly reached hitherto, is a growing problem of the situation. They are clamoring for sympathy and for some help.

In the scant interim between afternoon and evening sessions of one day, the Commissioners were confronted by a group of thirty Mangs and their leader, Rev. Benjamin Umap, on the lawn by Dr. R. A. Hume's bungalow. There in the moonlight, seated on the grass in semi-circle round the chairs of the Americans, they put in their plea, presented their garlands, voiced their thanks for all the kindness that has been shown them, and their hope for themselves and their children that they may have a yet larger place in the thought of the mission and of the Board.

Of the services common to Bombay and Ahmednagar, three will be of special interest to American friends. First was the service of offerings, when was revealed the record of gifts from the Christian communities toward the Centenary Fund. At Ahmednagar the representatives of the several communities filed into the church till it was filled; each carried appropriate banners. Instead of sitting quietly down to await proceedings, they marched around, swung their banners, danced (before the Lord), and sang their Christian songs to native music, with the beating of their queer drums and cymbals.

It was a noisy and tumultuous scene for a while, but heartening as one thought of the joy these people, whose lives seem very hard and drab, were finding in this natural expression of their gratitude. The stirring report of Mr. Buell, the Indian treasurer of the fund, increased the enthusiasm; when he announced that counting gifts and pledges yet unpaid the sum amounted to almost 17,000 rupees ($5,666), the applause was deafening. One needs to remember that the current coin among the people is the pice, of which is takes six to make a cent, to realize what this fund represents in giving. An offering was taken on the spot, and all sorts of gifts were brought to the communion table: a basket of sweetmeats, bunches of bananas, a piece of embroidery, a pile of small coins, and at length a live hen and her brood of chickens, clucking generously. When the meeting adjourned with a hearty hymn of praise, these various articles were sold at auction from the church steps.

Another impressive feature of both celebrations was the praise service, a weaving together of Scripture passages and the great hymns of the church with one or two original hymns, so as to set forth the story of the hundred years. A chorus of eighty or more voices, American and Indian, a missionary quartet, and one or two soloists rendered the music, the congregation coming in on some of the noblest hymns. Interspersed were examples of native music, wild, minor wailings that served to emphasize the joy and brightness of the Christian faith. To hear "All hail the power of Jesus' name" sung to Miles Lane by chorus and congregation was to feel the coming of Christianity in this dark land.

A native leader at the Ahmednagar celebration. His name is Shetiba Gaikwad, and he is Mr. Edward Fairbank's assistant as well as pastor at Vadala

The Lord's Supper, where East and West sat side by side, and men of different races, castes, and religious history partook together of the simple

emblems of the Christian faith, was unquestionably the most significant of all the services both at Bombay and Ahmednagar. Every heart was full with the deep meanings and impulses of that communion.

Two notable facts mark the turn of this century here. One is the emergence of native Christian leadership. Pastors and laymen appear who can carry responsibilities, who cherish ideals and who mean to press toward them, who feel the challenge for advance on the part of the native Christian church. The Commission had the privilege of meeting with the "Aikya" (Ecclesiastical Union), a body of perhaps 180 pastors and delegates connected with the sixty churches of the mission. Fine, strong men many of them are, who have made sacrifices for their faith and who sincerely wish to lead their people. They have decided henceforth to lift the financial care of the churches from the mission, receiving a lessening grant for a term of years, but moving toward entire self-support, marking the entrance upon the second century in this way.

The second fact that glorifies this centenary is the enthusiasm, devotion, and coöperative spirit of the missionary company. Depleted in numbers by death and withdrawal, overburdened, inadequately sustained (three stations of the mission are today without ordained men), they are yet alert, resourceful, and full of hope, adjusting their forces to the demands of the new times and doing their best to take advantage of the unprecedented opportunities that are theirs.

It is for the churches of America to say how fast they can go forward.

FROM DR. CAPEN'S LETTER

We cannot refrain from printing also a few extracts from a private letter just received from President Capen, which supplement Dr. Strong's longer article.

I SUPPOSE Dr. Strong has written you about the crowds at 'Nagar. At the opening meeting Alden Clark counted 1,575, and there were a few others besides. A man seldom has an opportunity to speak to such an audience or to be translated by an educated man whose father was a Brahman. This was Rev. Mr. Modak, the pastor, a fine lawyer with a trained mind, who works through the week so as to be able to preach on Sunday without charge. Eleven hundred communicants, nearly all Indians, made the communion service a wonderful occasion.

The three days after the close of the centenary, November 17–19, were most valuable to me. Alden Clark wanted me to go out to Ralequin to attend the formation of a local "Aikya" or conference of churches. The dirt floor was the seat for most of the people. All was done as carefully and with as much dignity as we would organize at home. The head of the municipality was there and also the Brahman recorder. Rev. S. Modak went out and spoke finely. He said, "This Aikya is organized for the glory of God, not for show but for service." They organized a new church in the afternoon.

On Tuesday we went to Vadala. Such a reception as we had, and the people arranged it all *themselves*, without any help from Mr. Fairbank. They lined up to meet us with their native music; they flung flowers over our motors; they massed themselves around Mr. Fairbank's bungalow and garlanded us, of course, for about the fifteenth time. After a very late breakfast we had a two-hour service in the church. Their addresses were fine; the head of the village, not yet a professing Christian but one at heart, made the best. They gave me a valuable map of the whole district, with the churches all located; it will be splendid for us at home.

That evening I had an experience

which can never be forgotten. Just after sundown Mr. Fairbank called me to see a group of men. When I went out, there were four men in the prime of life, with the circuit pastor, who had the care of twenty-two villages, for a spokesman; they were Mahars, and came pleading again for a preacher and teacher and a school. They had sent three petitioners before and asked many times besides. There they sat on the ground, and their champion made an earnest plea in English. Through Mr. Fairbank I talked with them. There are a thousand people in their village, and they had walked about twenty-two miles on this errand of intercession. They said there were a hundred men who want to be enrolled, be baptized, and become Christians, and others would follow. Fifty boys are ready for a school. I asked what they were ready to do, and found they would build the teacher's house and the school building, which together would cost fifty dollars.

Mr. Fairbank said he had a teacher ready for the place; he will not start any new work without a guaranty for five years, and the salary would be fifty dollars a year. He had been repeatedly refusing these people, as wisely he will not start work just for a year. It seemed to me a providential call, and I promised to pay the salary for five years. Mr. Fairbank said he had fifteen other similar villages, but this was the most needy one perhaps. These men knew nothing about my being at Vadala. They went away rejoicing, and their leader said they would pray for me at every service.

OUR AUSTRIAN MISSION

By JAMES L. BARTON, D.D.

THE Austrian Mission differs radically from every other mission of the Board. Its work is exclusively evangelistic. It conducts no schools of any kind, has no industrial work and no medical work. While much is done in the way of Christian publication within the mission, this is not carried on by the missionaries.

Its work is almost entirely among Roman Catholics, and has for its aim the introduction of the gospel of Christ to those who know nothing of it as a vital force. It preaches and teaches a constructive not a divisive gospel, although it has repeatedly occurred that one accepting the simple Christian gospel has found it impossible to remain in the Catholic Church. Many have broken with the national church, believing that they had broken with Christianity, but have later found in the printed Gospels in the vernacular or in the gospel preaching of the colporters and the Free Church pastors that which the old church had not given them, and yet for which their hearts longed.

No mission of the Board reaching so many people over so wide an area and amid so large a population has so small a missionary force and costs so little. Some ninety congregations meet regularly for the simple worship of God, according to the principles of our Protestant faith, and to study his Word and sing his praise. These are in Poland in Russia, extensively scattered in Bohemia and Moravia, and reaching well on towards Hungary and Servia. It was my recent privilege to meet with twelve of these churches and to hold three conferences with pastors, preachers, and colporters. I can testify to the size and earnestness of the congregations and the devotion and ability of their leaders.

It seems almost invidious to mention such names as Pastors Adlof, of Prague; Hochmann, of Pilsen; Husak, of Nachod; Kotomlatsky, of Brünn; and Marek, of Vienna. These men, as well as others, are writing hymns, editing and publishing Christian papers, preparing Sunday school lessons, etc.; and this not only for Bohemia and

Moravia, but for Bohemians in the United States and Canada. Everywhere they and their colleagues stand for purity of life and Christian integrity. Always and everywhere they are preachers of the gospel of Christ.

The Free Reformed Churches (the name given to those formed by our mission) are not recognized by the government, and so are not permitted to erect church buildings. They can meet only in halls which legally are considered a part of the pastor's house. Hence the necessity in each case of a building large enough for residence and meeting rooms. The laws in most places require all buildings to be of the same height as the other buildings on the street, which compels the erection of a house large enough not only for the purposes of the mission, but with added apartments. Thus many of the preaching places are apartment houses, owned by the Betanie Society, created under the laws of Austria for this purpose. These places of worship in many instances have been erected at great sacrifice, and upon some of them there still remain heavy financial obligations.

One of these preaching halls and preacher's houses occupies a site of historic interest. It is in the rear of the house in which John Huss was born. The Huss garden belongs to the Betanie Society, and so the gospel for which John Huss gave his life 500 years ago is again preached in the town and at the very place where he was born. For the two preaching halls in Vienna and the one in Brünn we are indebted to Mr. Oswald, of Scotland, whose interest in this work has been most substantial and gratifying. There is an increasing call for the erection of other halls to meet the demands of new and growing congregations. The writer can feelingly testify to the crowded state of several of the inadequate makeshifts now in use. One of these is the Fourth Congregation, in the city of Prague, where an audience of 175 is crowded into a place insufficient for 100.

This is preëminently a preaching mission. Wherever the missionaries and preachers and colporters go—on trains, in homes, on the streets—they are preachers of a simple, direct Christianity. All go well supplied with copies of the New Testament, in whole or in part, so that wherever one is found who is desirous of searching the Scriptures he can speedily be supplied. The writer was on a train in a compartment with Mr. Porter and two pastors, with several Bohemians, one a traveling salesman of a keen, eager mind. Conversation early became general upon Christianity, and soon the salesman bought a copy of the Bible in Bohemian in order that he might look into the matter and form an opinion for himself.

It requires no stretch of the imagination to realize the condition of the rank and file of the state church, where there is little instruction in Christian living, where no evidence of conversion is required for admission, and where the Bible is hampered in its circulation by both church and state, to say nothing of the failure of many leaders in the church to commend the religion they profess to promote by the lives they live.

This mission has large possibilities before it, if only the work of the native ministry can be materially strengthened. There is no call for increasing the missionary force. Dr. and Mrs. A. W. Clark and Mr. and Mrs. J. S. Porter are hosts in themselves. There is, however, imperative call for strengthening the native forces, upon whom so large a part of the task rests. This means giving them better facilities for work, better support, new mental and spiritual stimulus, and an assurance that the churches in America stand behind them.

In few, if any, missions of the Board have the investments already made brought in more gratifying and permanent returns. Although only a beginning has been made, barriers to progress are rapidly disappearing and the future is bright.

THE GREATEST STUDENT CHRISTIAN GATHERING EVER HELD

Student Volunteers at Kansas City, Mo., December 31–January 3

TO the thousands of student delegates it was the greatest conference they have ever seen, for this Student Volunteer Quadrennium has never failed to be the strongest gathering held in each student generation of four years.

By visitors, such as missionaries, Board Secretaries, and leaders, who can compare this with similar meetings, the same verdict must be given. The Kansas City meeting was undoubtedly the largest student gathering in behalf of missions ever held. The delegates numbered five thousand and fifty. At one meeting, attended only by Student Volunteers who had definitely signed the card proposing to invest their lives in the foreign field, it was stated that this was the largest number of Student Volunteers ever met in one place. A rapid estimate placed the number at about eighteen hundred.

How does such a convention affect the Board's work? Of course, primarily, in increasing the supply of new missionaries; it also raises the tide of spiritual interest in all the colleges of America, and consequently reaches the life of the church, develops the spirit of giving, and spreads missionary interest broadcast. The three Secretaries who represented the American Board at Kansas City had more than one hundred personal interviews with young men and women who are planning to enter our fields in future years. From 750 colleges these delegates gathered, with a fair proportion of Congregationalists among them. Two hundred were present at the Congregational rally, and of this number sixty-two were Student Volunteers.

One of the concrete advantages is the influence exerted on individual college men toward the choice of the seminary course and ordination. The need of all Boards for properly qualified ordained men is becoming critical. Many years have passed since an adequate number offered for service. From a dozen to twenty men were doubtless influenced to definite decision in this regard.

THE PROGRAM

Never was a program more puritanically simple. John R. Mott can never be charged with creating or permitting any effects that stir the emotions. Not even an occasional burst of applause was permitted. It was the reasonable, not to say rational, array of actual conditions on the fields that comprised the appeal made to student life. There was no persuading; no urging to place their lives in the missionary enterprise.

The Arena, as arranged for these meetings, seated 7,000 people. In the morning sessions there may have been a few empty seats far back in the corners of the galleries; but in the evening sessions not one seat was to be had, and the numbers turned away at the door increased from a thousand on Thursday night to three thousand at the final session. As is the custom in student gatherings and summer conferences, no advance announcement of the program was made. Every student was expected to be in his place or to run the risk of losing the greatest addresses of the convention.

THE DAYS IN DETAIL

At two-thirty on the afternoon of December 31, Mr. Mott nearly broke his gavel in calling the meeting to order. The opening session was addressed by Dr. Horton, of London, and Robert E. Speer, of New York. The evening meeting was devoted to a tremendous appeal in behalf of "Mohammedan Africa" and the "Moslem World," by Dr. Watson, of the Presbyterian Board, and Samuel Zwemer, of Arabia, now of Cairo.

The next evening Bishop Kinsolving and Dr. Speer presented South America's claims. Dr. Mott's presentation of the new situation in the Orient on Friday night was the basis of an appeal for financial aid for the Student Volunteer Movement, which resulted in a total subscription of $28,500 per year for the four years to come, making a total of $113,000. The address sounded like a modern Acts of the Apostles.

The morning sessions were devoted to presentations of great subdivisions of the missionary theme. On Thursday morning the quadrennial report of the Student Volunteer Movement was followed by a statement of the needs of student classes in each great continent. On another morning emphasis was placed upon the need of a longer and more thorough preparation for all candidates going to the field. President Mackenzie, of Hartford Seminary, presented the intellectual requirements of modern missionary service, while Dr. W. W. White and Sherwood Eddy, of New York, presented the spiritual qualifications. On Saturday morning Dr. Barton spoke on "Missionary Statesmanship," while Campbell White, Dr. Franklin, of the Baptist Board, and Mr. Zwemer presented the themes of "Financial Coöperation," "Unity," and "Sacrifice." Dr. Franklin's address on "Unity" impressed every one with the rapid progress made in the Baptist denomination toward breadth and the spirit of modern liberty.

The great Saturday night meeting differed widely in character from all the other sessions in the addresses of Prof. Shailer Mathews, of Chicago, and Editor Macdonald, of Toronto, with an earnest and interesting climax by Secretary Bryan, in which he showed his cordial sympathy with missions, but did not reveal any of the surpassing cleverness of the orator that might have been expected.

FOLLOWING UP

The visitation of the colleges will be redoubled by the Student Volunteer Movement for the remaining months of the winter. Rally meetings for reporting the convention will be pressed in every institution. Mission study classes will be booming. This is the great year for missionary zeal and enthusiasm among young people the country over. If ever the need, the opportunity, and the supply came together in a providential moment, it is today!

CASTE IN MADRAS

UNDER this title the *Indian Social Reformer* says: "In Madras, Hindu social reform is proceeding apace, at least in one direction. His Excellency the Governor gave a dinner last week at Government House to the members and officials of the Madras Corporation. Those who had any caste scruples in the matter of dining were invited to join the party after dinner. But with a few exceptions all those who were honored with Lord Pentland's invitation were present at the dinner. Europeans and Indians, Brahmans and non-Brahman Hindus, Mohammedans and Indian Christians, all sat together and, sure enough, did justice to the good things provided. Arrangements were made for vegetable preparations for the special benefit of those who would take no meat. Obviously otherwise there was no distinction.

"Other instances, too, there have been of late in Madras of the same kind, and all these point to the fact that Madras has been moving fast. What the causes in operation are we need not go into. What we are sure is, that good dinners and elegant refreshments are now seldom forsaken by some at all events of the high caste Hindus in Madras, and we do not hear that the pundits or purohits have openly flourished the formidable weapon of excommunication at them."

GREAT MOMENTS AT THE STUDENT VOLUNTEER CONVENTION

When *Secretary Franklin, of the Baptist Board, closed his superb plea for the union of the denominations for the sake of world conquest, and the vast throng joined in singing with majestic power that great hymn of unity, "The Church's one foundation is Jesus Christ her Lord."*

When *Campbell White, of the Laymen's Missionary Movement, in his compelling address on financing the work, exclaimed as his last word, "I assert that the laymen of the churches of North America stand ready to put up their money and their prayers against your life."*

When *Mr. Mott, in the midst of his account of his last world trip, told of the meeting of Hindu students at Madras, and how in the midst of a storm of opposition the few Christians present quietly withdrew for prayer, and how soon after quiet prevailed and the meeting closed with many taking a stand for Christ.*

When *Robert E. Speer, following Dr. Horton's address on "The Message," spoke tenderly of "The Messenger," describing, as only Mr. Speer can, the kind of man and woman Christ needs and calls for world service.*

When *Sherwood Eddy appealed for soul winning at home as a necessary preparation for successful missionary work abroad.*

When *Dr. Zwemer, in his address on the Mohammedan world, was speaking of what Christ could do for these people and turned to the great map at the rear of the platform on which the spread of Islam was indicated by the use of green color, and raising his arms high exclaimed:*

"Thou, O Christ, art all they want;
More than all in Thee they find."

When *the great silence fell upon the audience of 7,000 and continued for the space of twenty minutes, as Dr. Horton led us in intercession for the continents in turn—North America, South America, Africa, The Islands, Asia, Europe—ending with his own country, Great Britain, and his own city, London.*

When *the great offering of $113,000 was made, and the Association Quartet, being called upon, sang "O the riches of grace in Christ Jesus."*

When *the audience sang "O Love that wilt not let me go," at the opening of the session which presented the need of prayer and self-sacrifice on the part of volunteers, and then at the close of the session the same hymn was sung under the influence of the new and tender feelings which had been aroused.*

Whenever *they sang "The Son of God goes forth to war."*

Whenever *they joined in a responsive service—what a volume of praise!*

Whenever *the 7,000 joined in the Lord's Prayer.*

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$43,653.69	$3,959.69	$4,277.86	$2,856.57		$1,032.99	$55,780.80
1913	48,331.47	2,753.40	3,141.09	3,390.61	$1,000.00	1,054.95	59,671.52
Gain	$4,677.78			$534.04	$1,000.00	$21.96	$3,890.72
Loss		$1,206.29	$1,136.77				

FOR FOUR MONTHS TO DECEMBER 31, 1913

1912	$88,848.05	$9,901.36	$6,613.52	$103,404.81	$2,500.00	$6,507.49	$217,775.23
1913	89,120.04	9,874.71	5,037.80	97,337.64	2,500.00	6,787.05	210,657.24
Gain	$271.99					$279.56	
Loss		$26.65	$1,575.72	$6,067.17			$7,117.99

SWINGING BACK AGAIN

THE above table of receipts for December shows that we have retrieved in part, but not entirely, the losses of October and November. It is good that the churches have gained $4,677 over the December record for 1912, but why the constant losses from our young people which these months disclose? The summary for four months reveals a loss over the previous year of $7,117, mostly made up of shrinkage in Sunday school, Christian Endeavor Society, and legacy accounts. Any month may show a large increase of the legacy account as estates are settled, so that item need not cause alarm now. What ought to appear, however, is a steady increase in gifts from the living. Mr. Wiggin reports that to pay the bills already incurred for this year we shall need in the remaining eight months $455,819; and that we gave in the same eight months last year $423,948, revealing the suggestive fact that we need to give $30,871 more in the next eight months than we gave in the same period last year. This ought to spur all to increased activity. We hope the churches will make a good start on this task in January.

MINISTER AND MISSIONS

How shall he keep the missionary fires burning in the church? Many people hate the subject and forsake the sanctuary missionary Sunday. And yet—they are wrong. They do not understand. The fascination of missions is simply great when dawns the true character and bearing of the work. Furthermore, if church members escape the sacrificial spirit of the missionary propaganda, they will become so self-centered that the minister will soon resign in despair. Internal dissensions will multiply and the church will be of small use to any one. To save his people from losing their own souls, as well as to help save the souls of other peoples, the minister asks this question. Perhaps he would better

seek his answer from teachers of homiletics and practical theology. We thought first to answer it ourselves, but second thought was to seek answer from active ministers in some typical locality. They will speak out of their own experience. Space is too limited to consult with many, but here is what a few friends have been kind enough to say in answer to our question:—

Rev. Charles E. Jefferson, D.D.

"I nearly always preach on foreign missions on the day on which our offering is to be taken for the American Board. Last year I preached a sermon on the character and work of David Livingstone. I favor the frequent use of missionary illustrations. Our society for Women's Work pays special attention to foreign missions and maintains a lively interest in the cause among the women of the church. Our Young Women's Club also has a department which pays special attention to foreign missionary activity. Our Endeavor Society is also quite awake to that department of work. We usually devote at least one Wednesday evening of every year to the consideration of foreign missions, and for the last three or four years it has been our custom to have some bit of foreign missionary intelligence read at every one of our midweek services, followed by a prayer for foreign missions."

Rev. N. McGee Waters, D.D.

"I always preach on the subject during the year, sometimes more than once. This year I have preached two missionary sermons, not in connection, however, with any particular offering. We do not take offerings by causes, but on the omnibus plan. The missionary sermon usually comes before that great offering for all the societies. Then on a Friday night we have a missionary concert once a month at our Week-Night Service. Of course the women are active in season and out of season. Since Dr. Eleanor Stephenson has been in the field, we have found this work easier, because she is so well known in the church and so beloved that every bit of news that comes from her awakens interest."

Rev. Henry A. Stimson, D.D.

"I always take the Sunday following the annual meeting of the Board for a 'Survey' of the mission field and the whole work of the Board. We make an annual offering following that. We have letters from our missionaries, the Bridgmans in South Africa, from time to time, and I read them in church. I avail myself of every opportunity to have returned missionaries speak. Our Woman's Guild has a foreign missionary day each month and has benevolent pledge cards. Our Sunday school aids in the support of the Bridgmans."

Rev. Lewis T. Reed

"The Flatbush Church is happy in claiming as its own missionary Rev. W. L. Beard, Foochow, China. His presence with us a year and a half ago and his frequent letters since that time have stimulated the interest of the church in foreign missions. The letters received from him are read in the prayer meeting and printed in part on the church calendar. Prayer is offered for him and for his work at frequent intervals in the regular church services and in the prayer meetings. Missionaries of the American Board are frequently invited to occupy the pulpit to present the interests of foreign missions in different parts of the world. In our children's church, the illustrated lectures of the A. B. C. F. M. have been continually used, to the information and delight of our young people. At our summer services held in the parish house, we also use these foreign missionary illustrated lectures. I preach on political and religious conditions in different countries from time to time. The money for the support of the foreign missionary pastor is twenty-three per cent of the pledged benevolences of the church. The Y. P. S. C. E. and the Ladies' Union have frequent missionary addresses, and we are about instituting mission study classes.

Whatever success we have arises from a conviction of the value of missionary work, with continual reference to it from the pulpit as a world-revolutionizing power. As a result of persistent appeal and a follow-up system, there are half as many subscribers to the missionary work as to the church support. The every-member canvass is wonderfully effective, but the wise man makes all things work together for heightening and deepening the interest in the spread of the Kingdom."

Rev. Nehemiah Boynton, D.D.

"We have in Clinton Avenue Church a missionary of our own, and naturally try to make our foreign missionary interest center about him. The last Sunday in October each year is given to the subject of foreign missions, when a carefully prepared sermon attempts to indicate the outstanding facts of the missionary situation and to impress personal responsibility for missionary intelligence and sacrifice. We use in our midweek service missionary intelligence and of course our women's organizations are thoroughly posted. The endeavor in our church is to put foreign missions in its appropriate relationship to the comprehensive scheme of our church life, and to keep it adequately, consistently, and sacrificially in its proper place."

Rev. William Dana Street

"The Westchester Church depends upon a steady campaign rather than upon special occasions. A steady effort to maintain a world-wide view of the Kingdom makes many very natural missionary interests. (1) I am apt to present at least three or four distinctly missionary subjects on Sunday mornings, and we are always eager to secure outside speakers either Sundays or at the midweek meetings. We count it a great privilege to have the Secretaries of our Boards with us. (2) Efforts to coöperate with our missionary, Mrs. Theodore Storrs Lee, involve letters, special speakers, and an annual Union Communion Service. (3) Stereopticon services on Sunday night attract many outsiders. The Board's stereopticon slides are particularly fine. These services need not be advertised as distinctly missionary. (4) Our ladies are very active with monthly missionary meetings, a Mission Study Class, and a Mission Band for the children. (5) Our Sunday school curriculum provides substantially six months' study of missionary heroes in the seventh grade of the Grammar School and a year's study in the fourth year of the High School.

"We have our first Every-Member Canvass in White Plains on January 4. After that our missionary education will be reorganized on more systematic lines."

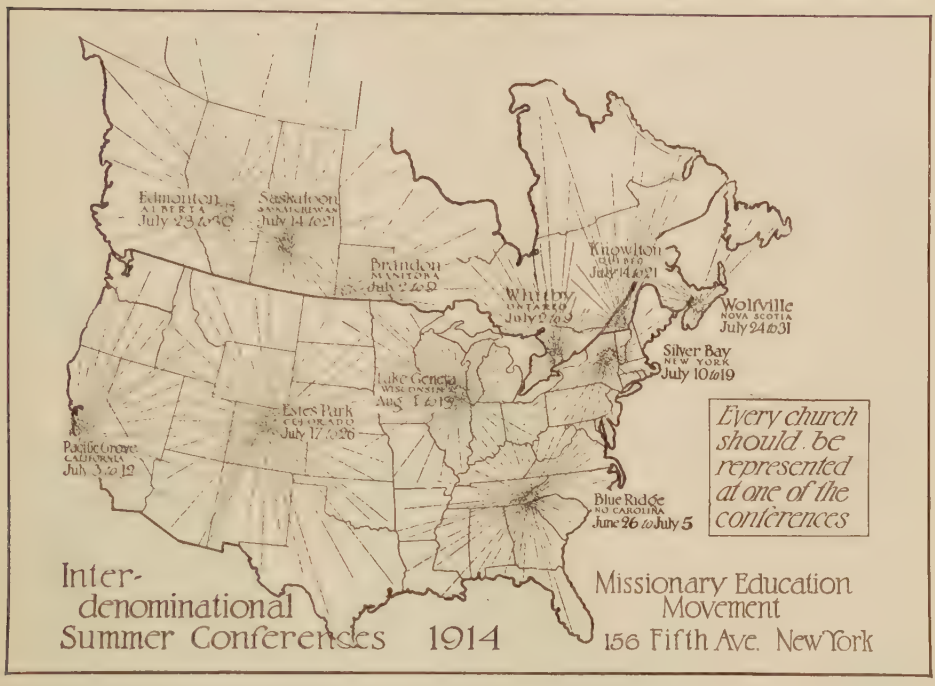
Rev. S. Parkes Cadman, D.D.

"I always preach a sermon on the cause of foreign missions before the offering. We have a missionary gathering once a month in the prayer service, and depend largely upon the splendid work of the women's organization, whose calendars of subjects and speakers have been quoted throughout the nation."

Rev. Charles S. Mills, D.D.

"While I have now and then a sermon distinctively on the foreign missionary theme, and midweek services given wholly to it with the use of illustrated lectures and papers of various kinds, I regard the most valuable method that of making the theme in its spirit the constant accompaniment of the presentation of the truth, so that it becomes impossible to dissociate it either from the presentation of the gospel or the activities of the church.

"As a most valuable aid to such impression, I believe in the adoption by the church, if possible, of representatives of its own, supported through the Board, by which interest in them, prayer for them, gifts for their support, personal letters from them narrating their service, all become incorporated as a part of the life of the church."



"SUN SPOTS"

THE Missionary Education Movement is always at work helping the Boards with increasing effectiveness. Its summer schools are the best centers of missionary education the country can offer. This coming summer the list will include:—

Blue Ridge, N. C.	June 26–July 5
Pacific Grove, Cal.	July 3–12
Silver Bay, Lake George, N. Y.	July 10–19
Estes Park, Col.	July 17–26
Lake Geneva, Wis.	August 4–13

In addition to these five conferences in the United States, six more will be held in Canada. The accompanying map suggests the spiritual purpose of the movement and of all these conferences at one glance. Many pastors can join with their young delegates in the testimony that "Representation at these summer conferences has transformed the life of my church."

Each day is packed as full of study as highest efficiency permits. In the opening hour the conference divides into a dozen study classes under the leadership of the country's best experts. There follows the open parliament or institutes of methods, where every phase of missionary work is discussed and where notebooks are filled with new suggestions. Platform meetings for missionary inspiration bring the day to its climax. The afternoons of recreation make all these summer weeks a genuine vacation as well. Although it is too early to announce speakers and leaders for the conferences during the coming summer, it is not too early for every church to plan definitely to be represented. Pastors, Sunday school superintendents, teachers, committee chairmen, and representative laymen ought to be enrolled.

Estes Park Conference held in Colorado marks a new beginning this summer, but all our churches in the Middle West section should prove their appreciation of this opportunity by a special effort to be represented.

THE DAIBUTSU BUDDHA AT KAMAKURA, JAPAN

FOREIGN DEPARTMENT

JAPAN

A Teachers' Conference in Kyoto

In an interesting letter written by Rev. Morton D. Dunning, of the theological department of the Doshisha University, Kyoto, to Leyden Church, Brookline, whose representative he is in Japan, appears the following:—

"I have had about 370 or 380 boys in my classes this year, and most of the work has gone better than ever before. I must tell you of an English Teachers' Conference held here in Kyoto last year. It was the first conference of Japanese and foreign teachers of English ever held in Japan.

"We thought we would be fortunate if eighty or a hundred teachers were present, and made our plans accordingly. But the affair went with a whoop, and we were almost swamped with our success. Over 350 were present at one or more of the sessions and over 300 sat down to the dinner. The governor of Kyoto came to the dinner and Baron Kanda presided at one of the sessions, and other notables, too numerous to mention, attended. The whole affair made a red-letter day in the teaching of English in Japan.

"I gave one of the addresses, which was somewhat marred by the appearance of a crazy man just as I had reached the most important part of my talk. Said crazy man stalked up the aisle, threw down his cane, threw off his coat and hat, and planted himself on a chair beside me and kept up a series of varied activities. I was speaking from notes, without manuscript, and some of my points dropped out. I kept right along, however, and at least two-thirds of the audience kept listening. Altogether it was rather an interesting experience.

"Before the conference adjourned, arrangements were made for holding another meeting this year, and plans are well in hand to meet in Tokyo the first week in April. I should not be surprised if nearly a thousand teachers came together. I am a member of the organizing committee, but the work is being done by the people in Tokyo."

THE FAMOUS ROW OF STONE GODS AT NIKKO

Results in Mukomachi

A letter from Rev. Otis Cary says:—

"Last Sunday I attended an interesting meeting, or rather series of meetings, at Mukomachi, about five miles from Kyoto. For about a year our work has been carried on by theological students. Last summer one of the students spent his vacation there. For a time we could not get any suitable place for meetings. We had engaged one room, but the day before it was to be used the owner backed out from his bargain because the people, stirred up by the Buddhists, had threatened to boycott him if he allowed his house to be used for Christian purposes.

"Last June two small rooms, each about nine feet square, entered through a narrow alley, were rented, and there until the present time the meetings have been held. The Sunday school pupils have had to spill over into a small adjoining yard. The student in charge of the work is a 'good mixer,' and through the Sunday school, Bible classes, an English class, and direct preaching has interested a goodly number of people in Christianity.

"Last Sunday, Pastor Makino, Mr. Nakamura (whom you will remember as a prominent business man who has two or three times been a member of the National Diet), and I went down to organize the band of believers into what is practically a church, though it does not bear that name. Ten men and three women, besides five children, were baptized. Three other persons brought letters from churches in other places.

"After the baptismal service and the Lord's Supper, a second meeting was in the nature of the dedication of a church building, though as it is not owned by the church that name is not fully appropriate. One of the Christians has erected a building to be used by the Christians. The main room is 36 by 15 feet, is well located, and is admirably fitted for its purpose. Congratulatory addresses were made by one of the village officials and by the principal of the public school, the yard of which adjoins that of the building. Also a letter was sent by the chief official of the county. There was a dedicatory prayer, and this was followed by sermons from Pastor Makino, Mr. Nakamura, and myself. A large and attentive audience was present. We hope the little company of Christians will develop into a fully organized and independent church."

AFRICA

The Portuguese Governor Visits Chisamba

While making a journey to another part of the mission, Mr. Tucker heard that the Portuguese Governador Geral was making a tour which would bring him near Chisamba and might visit the station. He says:—

"My carriers had already had considerable travel, but we decided to do two days' journey in one, in order to be at home to receive the group of officials. The governor did not come, however, that day, and I dispatched a messenger to him about five hours away, giving him a welcome on behalf of the Missao Americana and inviting him to breakfast on the following day. He accepted the invitation, and on Saturday our people turned out *en bloc* to welcome him. The six officials in the party were His Excellency the Governor General, with the Chief of the Cabinet from Loanda; His Excellency the Governor of Benguella, with the Secretary of the Council; Exmo. Snr. O Chefe do Bié (Snr. Gaulao), together with the Minister of Agriculture.

"Although it was Saturday, the schools were called after the arrival of the party, and the two ladies (Miss Maggie Melville and Miss Bell) had everything in first-rate condition for inspection. The other two ladies (Miss Helen Melville and Mrs. Tucker) were arranging the breakfast (no small matter on such occasions!).

"After a brief rest we started out. First we examined the hydraulic ram recently installed. This greatly interested all the party, and the Chefe do

A GROUP OF CHIYAKA, WEST CENTRAL AFRICA

Bié asked me to send full particulars to him, as the water problem is acute at Belmonte. Next we went to the senior school (Miss Maggie Melville), the party reviewing the work done and hearing some of the pupils read. Then we visited the carpenter's shop, the blacksmith's shop, the temple, which surprised them, especially when they were told that the natives had done all the work themselves. Then we went to the primary school, and Miss Bell had the children sing some action songs, do calculations, and read. The governor was especially pleased with the action songs.

"We then inspected a house being built by Kumba, one of our elders. The average African house consists of only one room, but Kumba has built three, and the governor gave him a special word of commendation when speaking to the assembly of Chiefs and Old Men who had come to greet His Excellency. We also showed a native's garden, which interested all.

"We had arranged a meeting with the Chiefs and Old Men on our lawn. They had responded in large numbers to the invitation, and His Excellency was pleased with the reception. More natives had come to Chisamba to greet him than to any other point. Numerous presents were given, including two sheep, a basket of eggs, a basket of corn, etc., and in return the governor gave five dollars each to two of the chiefs.

"Then came a 'council' between the governor and the old men. The governor said he was speaking to them like a father, and proceeded to lay down the law with a vengeance! First he told them that he had prohibited beer drinks, the smoking of hemp, slavery among the blacks, and exhorted them all to send their children to the mission schools for instruction. He told them about the development of the country when the railroad comes through next year, and urged them to grow corn to sell for export.

"I had asked him in regard to a question which has troubled us a little. We are always telling our people to build better houses, but one collector actually demanded a threefold tax for a three-roomed house, on the ground that such a house was equivalent to three! The governor announced that one house with any number of rooms pays only one tax, and furthermore it is stated that any house built of adobe (sun-dried bricks) instead of mud and sticks, with an aspect like the house of a European, is exempt from taxation.

"This was a welcome pronouncement, coming from the highest quarter, and marks a revolution. We wish all officials were like the governor! He also said that any man having two or three wives would have to pay two or three taxes, as the case may be. Thus he places a premium on virtue and progress and a tax on vice and indolence. At Chiyuka, the village of Chief Kanjundu, so great has been the change in regard to houses that the tax collector, who is staying with us at

present, says that most of the houses are exempt from the hut tax.

"All the officials seemed well pleased with the work, and we in turn felt honored in being the only station visited by the governor general on the first occasion of a governor coming to this district."

CHINA

An Average Chinese Christian

In a recent letter sent by Rev. W. B. Stelle, of Peking, to Central Church, Boston, he gives a description of a man whom he considers an "average Christian" in a Chinese village. Villages which are the homes of such devoted men as Mr. Price may well be looked to for the loyal, active citizens of the new republic. Mr. Stelle's description follows:—

"Perhaps you wonder sometimes what an average Christian in a little country church in China is like. Here is a picture carefully selected not to be above the average.

"Mr. Price, forty years of age, has four children, the oldest a boy of sixteen and the youngest a baby. His aged father lives with them. His wife is not only an industrious housewife, but also does much work in the fields. They own three acres of land on which is one small mud house twenty-five feet long and nine feet wide. They have a debt of ten dollars, having paid off a like sum in four years. The full amount was the expense of the funeral

THE COMMITTEE ENGAGED ON BIBLE REVISION IN CHINA

We regret that we cannot give the names of the Chinese members of the group. From left to right, the persons are: Chinese assistant to Dr. Goodrich; Rev. Chauncey Goodrich, A. B. C. F. M.; Chinese assistant to Mr. Lewis; Rev. Spencer Lewis, American M. E. Mission; Rev. C. W. Allan, Wesleyan Missionary Society, England; Chinese assistant; Rev. E. E. Aiken; Rev. F. W. Baller, China Inland Mission; Chinese assistant to Mr. Baller. Each member of the Revision Committee has with him a Chinese assistant, usually from that part of the country where he himself has been working, in order to get the best expert authority as to common usage of language in the various parts of China. Thus Messrs. Goodrich and Aiken, with their writers, represent that part of China where Pekingese is spoken, that being the most thoroughly developed, perhaps, of any local form of the Mandarin; Rev. Spencer Lewis and his writer represent West China, coming from the great province of Szechuan; Rev. F. W. Baller has worked in more than one section of the country, but principally in Mandarin-speaking localities; while Mr. Allan comes from the central part of China, in the Yangtze valley

of Mr. Price's aged mother. A funeral is a social gathering which it would be positively wrong for a son to omit. Moreover, the larger part of the ex-

THE LAUGHING BUDDHA, FOOCHOW

penses are met by the contributions of relatives and friends who attend.

"The boy was in our Peking school for four years, and left two years ago simply because the father could not afford the small tuition of ten dollars a year, the traveling expenses, the better clothes and books. For two years the lad has attended the village government school. His food amounts in value to more than his tuition in Peking, but he eats as one of the family the home-grown millet, and there is not the necessity of advancing a definite sum of money at one time. Moreover his aid on the farm at busy times relieves the family from paying out extra wages.

"If the grandfather dies, then the eldest son will give up all thought of further education, and the family will center their endeavor on the second son of nine years. . . . To say that Mr. Price is a Christian is to describe the man. He never misses a Sabbath service or an evening prayer meeting, of which there are seven a week. On days when there is a fair, six times a month, he assists in preaching to the throngs at the chapel. Last fall, before his farm work was completed—it never is—there was a message of importance which I had to send to a church a little less than fifty miles distant. No satisfactory messenger could be secured. Mr. Price at once volunteered. He made the trip in two days, and could not travel after dark because brigands were unhampered in their lawlessness. I endeavored to pay him, at least for the wear on his shoes. He accepted only enough to buy his food on the journey. For him to serve his church is his delight. I have known him twelve years, and I do not remember ever to have seen him when he was not actively at work in regular and irregular ways for the church.

"The church is not only the solace and joy of his own life, but he sees the church as the guardian and helper of his home, and his growing patriotism finds its strength and hope in the church as well."

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A Chinese Student Volunteer Meeting

Mr. Ernest T. Shaw, of Tungchow, who is a member of the North China Mission under term appointment, sends us a glimpse of Chinese student life:—

"The Chinese Student Volunteer Movement is somewhat different from the movement at home, in that its purpose is to provide candidates for the spreading of the gospel in China itself, rather than among foreign people; so its pledge requires the member's prom-

A BURN CASE AT FOOCHOW HOSPITAL

This is where some of the old linen goes

ise to devote himself to some form of religious work in China. The sacrifice involved in such a pledge is just as real to the students as the foreign

"LITTLE ORPHAN" ISLAND IN THE YANGTZE RIVER, CHINA

This poetically named and beautiful island is covered with temples and monuments and is often pictured in the decoration of Chinese pottery

mission pledge of the home volunteers, for the students are ambitious, and in awakening China the opportunities for young men with good college educations are many and far more remunerative than the positions in the churches, chapels, and mission schools. When all of these things are considered, the membership of the band in North China Union College, between forty and fifty, is most encouraging.

"On the evening of October 25, 1913, the band sent invitations to the faculty and a few Chinese outside of college circles to attend the meeting which was to be the reception to the new members, of whom there were twelve. As soon as the visitors entered the building they were attracted to the college library by a number of gorgeous Chinese lanterns decorated with paper streamers at the bottom and tall lilies growing out of the top. The library tables had been pushed to one side and the seats arranged in the form of a hollow rectangle. Like a canopy overhead were the flags of all nations and some more lanterns, while around the walls hung three or four five-barred Chinese flags with the characters, 'Preach the Gospel to the Five Races.'

"The meeting was opened by the student who is easily recognized as the leader of the student body; there is nothing in the college which does not have his leadership in some way, or at least his sympathetic support. He is chairman of the Student Athletic Committee and catcher of the baseball team; he sings in the Glee Club and is chairman of the Young Men's Christian Association Bible Study Committee; and with all this burden he maintains a very good standing in his classes.

"The new members were welcomed and responded; then followed a song in which all joined and music by the Glee Club, a quartet of foreigners, and two talking machines, which may serve as an index of the spirit they have, for one machine would not do them, they must have two. Following the program, tea and cakes were served."

TURKEY

The Opening Day at Smyrna's College

Rev. Cass Arthur Reed, of the International College, Smyrna, writes in most encouraging fashion of the prospects for students as the year opens. His letter is full of appreciation for his fellow-workers, of enthusiasm over the Board's work in general, and of hopes and plans for the college's development. We print the paragraphs relating to the first day's enrollment:—

"This is the first day of school. We had 120 in the dining room at lunch today. I made a round of the dormitories this noon, and find that actually eighty-eight beds were made up, which means that boys are here to sleep in them tonight. This is one more than our previous record of eighty-seven last year. I shall add a note just before this letter goes, with the facts as far as they are ready; but here students come in for two weeks, and indeed later, so we cannot give a fair report till toward the last of October at least. But our estimates are sure to be far exceeded.

"*Later.* It happens that our register of receipts, in which only the names of students who have actually paid are entered, stopped exactly at the 200 mark tonight. Some students are here who have not yet paid, as we know their parents. Others have paid and have not come, but in general this is dependable, and surely indicates who are here on a cash basis. Here is the analysis of the 200:

Boarders	89	Greeks	108
Half-boarders	22	Turks	37
Day students	89	Armenians	30
		Jews	9
		Others	16

There are a great many more students who we know are coming who are not included. But it is a strange coincidence that on the first day we should have come exactly to what we all thought was a fair estimate for the whole year, though we hoped to exceed it."

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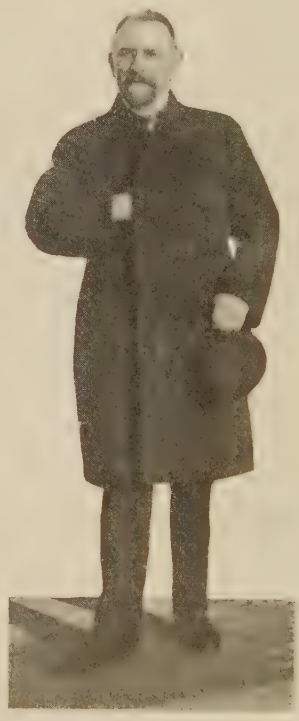
Anatolia College as the Year Opens

Dr. George E. White, who will succeed Dr. C. C. Tracy as president of Anatolia College in Marsovan, writes of the college prospects for the opening year:—

"The students press upon our accommodations for them this year harder than ever before, and we are now face to face with the problem of advancing in organization, equipment, and teaching force, so as to do with full thoroughness the work that has grown to large dimensions upon our hands, and for which so much in the way of housing is now in process. The new library building is almost completed, and it is already in use, though

INTERNATIONAL COLLEGE, SMYRNA, WESTERN TURKEY

the finishing touches are yet to be put on. We have made an important rearrangement in separating the college and preparatory departments, including with the former the sub-freshman class. Mr. Getchell, who is a first class schoolmaster, has been made principal of the Preparatory Department. Mr. James, whose present engagement covers but one year more, is a teacher and school superintendent of experience, and he has the most of the routine with the college classes that has hitherto been my province as college dean. It was quite time that this division should go into effect. There are now 375 students on the ground, of whom less than 100 are day pupils, and late comers are dropping in every day. This is a very large number of persons, especially when it is remembered that the college life of the average student is short and that we have nearly or quite 150 new students every year. Dr. Tracy's last sermon here was on the text 'Ebenezer' (1 Sam. 7: 12), and whatever degree of success has been reached hitherto it is because this work has been thoroughly committed to Jehovah from its inception. It must never drop to a more worldly plane than it has hitherto occupied."



MR. MORGENTHAU, THE NEW AMBASSADOR OF THE UNITED STATES IN TURKEY

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Religious Activity at Euphrates College

Speaking of the religious life of Euphrates College, at Harpoot, Turkey, President E. W. Riggs writes:—

"The Young Men's Christian Association and the Young Women's Christian Association continue as the centers of the voluntary religious activities of the students. They do not enroll as many in their membership as they ought, but their activities are varied. The pupils have shown a great interest in the course of Sunday morning lectures which were conducted this year throughout the winter and spring. The themes discussed are those which lie deepest in the religious thought and life of young men and young women. The discussions were practical and the attention was excellent throughout.

"A new religious periodical started this year by the missionaries at Harpoot gives opportunity for some of the students to try their hand at religious writing. No distinct spiritual revival was felt this year among the students. The problem of church affiliation is a difficult one. Only a minority of our students come from Protestant homes. It is not our desire to proselyte from the Gregorians, yet it does seem that all religious effort ought to center about the church. There is a prejudice, more or less well grounded, against the local Protestant church, because in its requirements for entrance is a confession of faith which does not appeal to the minds of our college young men. The suggestion has many times been made that we have a college church with a college pastor. Such a church should have a simple organization, admitting Gregorians and Protestants without prejudicing their standing with their own church. If this plan could result in uniting the Christian students while in college, and in drawing them to the church after they leave, it would be well worth a trial.

"What we need above all things is not more forms or organizations or machinery. We need the Holy Spirit of God, working in the hearts of all who are in positions of responsibility. I can trace the steady development of the college as an educational power in this region. It becomes year by year better equipped for its service. But the great need which cannot be met by numerous donors, excellent faculty, nor perfect organization is the need for the life of God pulsating in the hearts of our teachers and students."

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From Aintab

Founders' Day at Central Turkey College, Aintab, was observed this year with special ceremonies. The twenty-fifth anniversary of the death of the first president of the college, Rev. T. C. Trowbridge, LL.D., was commemorated by the reading of a memorial address delivered in 1889 by the late Prof. H. A. Bezjian. A tablet in memory of Mr. Yakoub Der Krikorian, librarian of the college from 1907 to 1912, was placed in the reading room of Andrews Library, and an address interpretative of his life delivered by his intimate companion, Prof. J. S. Matossian.

Also the corner stone of a new hospital building was laid, with appropriate addresses and prayer. This building is to be of cream-colored limestone and to cost about $7,500. It will add a new operating room, new wards, and new private rooms to the present equipment, and is the gift of Miss Lucy C. Andrews, of East Orange, N. J.

The college sends out a printed slip which states its aims in admirably concise form. The card reads:—

THE OBJECTIVES OF CENTRAL TURKEY COLLEGE

I. *Educated Leadership.* To train educated, evangelical preachers and teachers for Central Turkey and leaders in every department of life.

II. *Medical Service.* To carry on medical and surgical missionary work through the Azariah Smith Memorial Hospital.

III. *Christian Civilization.* To promote Christian character in the individual and Christian ideals and the customs and institutions resulting from them in the community.

IV. *Oriental Learning.* To foster those branches of science which are peculiar to Turkey, especially the native languages and literatures, Oriental history and archæology.

V. *Native Research.* To encourage independent and original investigation on the part of native scholars.

VI. *Publication.* To conduct a printing establishment for the general spread of knowledge and inspiration throughout the field of the college.

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The Significance of a New School

Dr. J. E. Merrill writes from Aintab:—

"Perhaps you know that this year the Armenians are celebrating the fifteen hundredth anniversary of the invention of their alphabet. The alphabet was invented to facilitate the translation of the Bible, and so its celebration has a missionary as well as a national significance.

"Arrangements in Aintab were made for a joint celebration. The Gregorian community took the initiative and invited the college and the Protestant churches to appoint members of a joint committee of arrangements. The exer-

STRUMNITZA, TURKEY, AFTER THE FIRE

This town suffered severely during the recent war, fires burning night after night, till most of the town was destroyed. The Protestant church, however, remains standing. Its tower may be seen in the picture

Photo by Mr. Ward

CHRISTIAN CONVERTS DEMANDING BAPTISM IN INDIA

Part of a congregation in the Guzerat District

cises were held in the First Protestant Church on October 23, and were very successful. The proceedings were in Armenian. About 2,000 people were present. The chief addresses were by Bishop Papken, of Angora, one of the best known younger men among the Gregorian clergy and a former resident of Aintab; and by Prof. N. S. Baliozian, professor of Armenian in the college.

"Sunday afternoon, October 26, the Cilicia Institute celebrated its formal opening, although the school has been in operation for a year. The director of the school gave a history of the plans and activities that led to its foundation. Although it was preceded by plans of the Vartanian School in Aintab for the development of its own courses and by plans of the Church Lovers' Society to do something to prepare educated clergy for the Gregorian church, the real beginning of the school was in a meeting held at Bridgewater, Conn., several years ago by young Armenians from Aintab who represented these two intentions. The result of the meeting was the planning of a new school, which has now come into existence in the Cilicia Institute. The plan received the approval of both the parties into which the Gregorian community here is divided and of the Church Lovers' Society. The Sis catholicos also gave it his cordial support. In America the work of raising money for the support of the school was begun at once, and the money necessary for the expenses of fifty-four students was promised by various individuals. The students of Bridgewater Normal School became interested, and have helped by giving books for the library and in other ways.

"A committee has been formed in America to stand behind the institution. It includes Dr. Dadourian, of Yale, and two of our college alumni, Vahan Kurkjian and Avedis Selian. The Karagheuzians, of New York, are behind the enterprise also, and have given about $500 toward the expenses of the first year, with promises of larger assistance in the future. In this country the plan is to form circles of

supporters in each of the centers in Cilicia.

"The head of the institute, Mr. Armenag Chamichian, is a graduate of Harvard and is one of our former students. His next in rank, who is now called professor, is Mr. G. K. Missirian, a graduate of the college here and afterward of Sheffield Scientific School in electrical engineering.

"Last year the school had fifty-six students, some of whom were from outside Aintab and twenty-six of whom were free students. This year there are eighty students, and a boarding department for the thirty-two students from outside Aintab has been opened. Last year they had three permanent teachers giving all their time and five visiting teachers.

"Several points about this new movement seem to me very significant. One is, that they are trying to do for the Gregorian Church the thing for which our college was established with reference to people in general and the Protestant churches in particular—that is, to prepare preachers and teachers. It is no little thing that the people within the Gregorian church have come to the place where they desire educated and professionally trained teachers and clergy.

"Another striking feature is the popular response with which this movement has been met. Several sums of money, considerable for this country, have been made over to the institute by legacy or by living donors. One bishop of the Gregorian Church has promised the school his library of about 1,000 titles. Some individuals have turned over to it their life insurance policies. At the close of the celebration exercises last Sunday, about $1,750 was given or pledged by the people present. The possibility of such a general movement and of such enthusiasm for such an object is worthy of very commendatory mention."

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INDIA

The New Christians near Sirur

In the November *Herald*, Mrs. M. C. Winsor told of the coming to Sirur of a village company numbering more than thirty, of whom twenty-seven desired baptism. Later letters tell of the perseverance in the faith of these

AMERICAN DECCAN INDUSTRIAL INSTITUTE

This building was formerly a rug factory. It contains two large and two small rooms. At the left stands a tonga, beyond which is the lumber yard, with the wood stacked vertically as is the custom. The trees at the left are two varieties of the shittim wood; at the right is the "Nimm" tree. In the foreground is a "ghani," or bullock mill, for grinding lime and sand for mortar. The Institute uses this mortar in its building operations and occasionally sells it to native purchasers. Mr. D. C. Churchill is carrying on the Institute and has many plans for its development

ONE OF THE LARGE ROOMS IN THE AMERICAN DECCAN INSTITUTE

The machines here installed have been gathered from many sources : some have become defective or were unused from lack of skill. Here they will be repaired and made of use in the industrial and mechanical training of the young men whom Mr. Churchill has gathered about him. They expect to have a foundry, a machine shop, a carpentry shop, and will soon have a plot of land for teaching modern agricultural methods

new Christians and of the importance that they should be wisely shepherded.

Mrs. Winsor sends also a translation of a letter from a native preacher who went for a Sunday's service to this village of Ranjangaon Muschild. Jaiwandrao, the writer of the letter, lives in Telegao Dhanedavi, a village not far from Sirur, where he teaches school in the morning and spends his afternoons preaching in thirteen small villages near by. We subjoin a portion of the letter, which reads like some of the records of the church fathers of early days:—

"Many salaams to you. I beg to say that I have been to Ranjangaon, and visited there the new Christian brethren, who were *as glad* to see me as I was *to see them.* I spoke to them individually on Saturday night which it seems added to their interest and courage.

"On Sunday when they met for service I addressed them on the Conversion of St. Paul. . . . I also spoke to them on Christ's life, giving strength to their thoughts about salvation. . . .

"Meanwhile a certain Heathen questioned one of the new Christian brethren as to why he accepted Christianity, thus giving up the overseership he had of the surrounding twenty-seven villages. Did he not lose the honor and respect of the villagers in this way? *I* was ready to answer him, but at the man's request this one of the new Christian brothers came forward and replied: 'I have been a poor man, tried also by the constant hard times. Besides I had to spend in giving out all the two or three pounds of wheat I could earn as offerings to the hundreds of gods, leaving nothing for my children and myself. What profit moreover did I get to my soul? Not a bit. I have therefore, whether you like it or not, accepted the true God who is the only one Creator of the whole world and my Saviour.'

"The Christian brother thus confessed the Lord before them with resolution, and in this way stopped his questioner. I am sure the new Christian brethren are converted with faith. They all show so much interest, encouragement and zeal in it. They have good object [reason] in saying they

need a preacher to help them more about the Lord and His word, and a teacher to teach their children, but this is for our missionary and Christians to manage!"

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MEXICO

With the Mexican Constitutionalists

Writing from Maytorena, Sonora, Mexico, December 20, Mr. Alden B. Case says:—

"This is my third day at the Constitutionalist camp. Some 3,000 soldiers are here guarding against the federal force in the nearby fortified city of Guaymas. The majority of these soldiers are Mayo Indians from the southern border of the state. As they are for an indefinite period in camp, hundreds of these Indians, as well as other soldiers, have their families with them, and this aforetime lonely railway station presents a scene of rare interest. The population of the camp is about 6,000; all except a few officers live in picturesque structures of poles and brush.

"I brought what seemed to be an abundant supply of Scriptures and other literature for the three days of my visit, but by noon yesterday everything was gone.

"The general in command, to whom I explained my mission on arrival, very cordially gave me the freedom of the camp. Another officer, a Christian, took me to his quarters, where I am staying. Of the 150 copies of New Testaments and Gospels sold, the larger part were taken by the Indians, who showed great interest in the selections read to them. A surprising number of these Mayos are able to read the Spanish, though poorly. Many others showed their desire to learn by calling for first readers—the few which I brought having several would-be purchasers for each copy.

"Other large encampments of soldiers are situated farther south in this state and in Sinaloa. I plan to come back here soon, and to visit as many other encampments as I can, for I have never seen so great an opportunity for sowing the seed of the Kingdom."

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Recent News from Mexican Missionaries

Although it is not practicable in a monthly publication to give recent news of war conditions, we can in a measure satisfy inquiries as to mission work. A correspondent says:—

"Our churches in and near Guadalajara celebrated Christmas with the usual festivities and exercises. At the tree, instead of gifts of toys and candy, rice, beans, and cloth were given to the poor.

"The Colegio boys had their usual week of camping on the beach at Lake Chapala, under the care of Professor Soto and Pastor Silva.

"The teachers express their gratitude to the Board for having been allowed to remain, instead of having the school suspended or interrupted, as has been done by some of the other Boards. In several ways they think they are having a better year than ever before: more pupils, some from families of better social position, and better work accomplished.

"As already reported, Miss Long and Mrs. Blachly reached Chihuahua just before Christmas, after having spent several months in El Paso waiting for better communication, and meanwhile helping with the work there. They seem to have found conditions bad, but not as much so as they had been told. Misses Prescott and Dunning made a trip in automobile to their home in Parral, but they did not expect to remain, as the American consul was quite insistent that they should not attempt to do so just yet. After spending a little more than two months in Guadalajara, where he was able to help in many ways, Mr. Wright started early in January to return to Chihuahua. Instead of going back as he went, via California and Manzanillo, he went by Vera Cruz to Galveston, expecting to be about three weeks on the way."

The Railway Children. By E. Nesbit, with drawings by C. E. Brock. Pp. 309. Macmillan Co. 50 cents net.

Any children about whom E. Nesbit is interested to write are sure to be worth knowing, and the railway children stand high in the esteem of all who have met them. Mr. Brock's pictures make the story even more real and charming than it would otherwise have been.

The World Work. By David McConaughy. Pp. 263. Presbyterian Board of Publication and Sunday School Work. 50 cents net.

We need a book exactly like this for our own denominational use. It is interesting to notice how closely connected the two denominations are, for Mr. McConaughy, in his story of the development of the missionary spirit in the Presbyterian denomination, claims Whitman as a Presbyterian elder, Samuel J. Mills as a Presbyterian minister, Eliot, the apostle to the Indians, as a Presbyterian missionary, as well as the Jessups and the Blisses, whose names are in our own hall of fame. Mr. McConaughy has developed the book out of his personal experience in teaching mission classes in important Presbyterian churches. His plan has been to secure the appointment of missionary committees representative of every department of the church, and then to draw together a group of these committees for a series of study class sessions.

In these educational gatherings two classes of material must be placed before the missionary committees. The first is comprised of the outstanding facts of the missionary enterprise at home and abroad, including the work of all the denominational societies. These facts must be so cleverly expressed, so wisely presented, that they shall never lose the interest nor overemphasize the machinery of the Boards.

The second field of information is that of suitable and attractive methods for pressing missionary work in each department of the church. The usual program in these class sessions was to present one section or sub-topic of the missionary enterprise and one section on methods and incentives for missionary committees in each meeting.

The book, *The World Work,* has followed this outline exactly. In eight chapters it presents the spiritual motives, the field, the force, the administration, and the outline statement of the great results of Presbyterian missions at home and abroad. In the second part, in the same number of divisions, the entire work of the missionary committee is presented, so that any group of persons in a church that follows the study of this book will become "workmen that need not be ashamed."

In our own denomination the Apportionment Plan needs such a combined presentation of the successful work of the seven societies interestingly expressed, so that groups in every church should follow the study with interest. Such a book as *The World Work* would be an ideal handbook around which our missionary committees could center their educational work. It will be easy to provide the book. Now can some one provide a missionary committee in every church genuinely enthused and eager to study? Who should organize such committees in behalf of our great world work? D. B. E.

Habeeb the Beloved. By William S. Nelson, D.D. Philadelphia: Westminster Press. Pp. 102. Price, 25 cents net.

In a series of vivid, picturesque sketches, Dr. Nelson has told the life story of a Syrian Christian. From the time when, attracted by curiosity, he attended the colporter's preaching, through persecution, oppression, growing strength and power, till the day when he is made president of the municipal council, we follow this sincere and winning personality, until we share the author's enthusiasm for him. Dr. Nelson's book abounds in pleasant pictures of Syrian life and scenery, in descriptions of festivals and ceremonies, as well as of daily living; and

while he makes us see the need of the people, he makes us realize, also, how well they are worth the help the missionaries can bring to them.

Hepburn of Japan. By William Elliot Griffis. Philadelphia: Westminster Press. Pp. 231. With index. 20 illustrations. $1.50 net.

This is an interesting story of the life and work of one of the four great pioneers of the gospel of Christian civilization in Japan, Dr. Hepburn being the second missionary to reach Japan after the opening of that country to foreign residents, and perhaps the first in general usefulness. The author is well qualified by years of residence in Japan, and even more years of thought and writing upon things Japanese, to tell this story of a friend and fellow-worker. No student of the establishment and growth of Christianity in Japan should fail to be thoroughly familiar with the foundations laid by Dr. Hepburn and his colleagues, Messrs. Verbeck, Brown, and Williams. To all such this volume will be of special interest and help.

Dr. Hepburn is well remembered by his Japanese-English Dictionary, still the standard in Japan, but undoubtedly more by the strength of his character and his winsomeness of spirit. "By temperament as timid as a child, he was in facing difficulties as bold as a knight in steel. He never feared the assassin or his blade, and in real valor outshone the Samurai with his brace of swords. Armed with the strength of God, this man knew no fear."

Dr. James Curtis Hepburn received his M.A. from Princeton in 1835; his M.D. from the University of Pennsylvania in 1836; an LL.D. from Lafayette in 1872; an LL.D. from Princeton in 1904. He was also given the Decoration of the Order of the Rising Sun, third class, from the Mikado of Japan, Mutsuhito. E. F. B.

The Book of Christmas. With an introduction by Hamilton W. Mabie and drawings by George Wharton Edwards. Pp. 369. Macmillan Co. 50 cents net.

Poems, stories, sketches, and pictures, all having to do with the season of the birth of Christ.

The Spiritual Life. By George Lansing Raymond. New York: Funk & Wagnalls Co. Pp. 337 with index. Price, $1.40 net.

THE PORTFOLIO

The Brand of the Slave

Into this stubborn slave element, then, Mushidi, with great, and it must be admitted almost justified severity, carries death with derision. He merely reckons it all so much rank growth that has to be cut down. Many a time I plead for a doomed man's life, and many a time Mushidi retorts that "Slave blood is bad blood." On the surface, certainly, he is right, for all who have worked among slaves know that bondage of body induces also bondage of brain. That is to say, as the slave has been valued only as a current coin in commerce, he fatalistically accepts the valuation and really becomes as dead and metallic to all human susceptibilities as a literal coin. Why then be surprised? Men who have no rights cannot justifiably be complained of for having any wrongs. Yet hundreds of African travelers have ignored this negro truism and slandered the slave because his degrading status has degraded likewise his state. It is ridiculous for a man to go and treat a negro as though he were a demon, and then express surprise that he is not an angel.

Even we missionaries are reaping the harvest of this oppression, for the worst type of convert is a redeemed slave. The man is still in a fog, and has not yet shaken off the chattel idea even in the glorious idea of the gospel. Is this the reason why Gordon of Khartoum was betrayed by the two men he had recently released from captivity? Who threw the bomb that killed the Czar Alexander? Who, if not a liberated slave? And if you

breed slavery in the bone for centuries, how can you annul it all by the cash payment of an hour? There is a magic key even for this lock, however, and it is found in the fact that the only way to open another man's heart is by opening yours to him. I find that the message that comes from the heart will reach other hearts.

From Crawford's "Thinking Black."

Transforming the Beggars

An effort which is effectually dealing with the beggar problem, though necessarily to a small extent, is the home for destitute blind children started by Miss Anna L. Millard ten years ago in Bombay. At the annual gathering held in the large schoolroom on Monday last, a delightful program was gone through by the boys and girls. Music, both Indian and European, is a great feature of the institution, and several of the boys are becoming proficient at the piano and organ.

In a few words at the end, Miss Millard described some of the difficulties she encountered in trying to start the boys in their life work. Five are now employed in the cane shop near the American Marathi Church and are earning their own support, two or three who have studied up to matriculation are now teaching, and one of these boys is devoting all the time possible to studying music, while a few are attending the American Mission High School.

The difficulties attending the settlement of the girls are greater, but they are usefully employed in the school in making bead curtains and necklaces in addition to their studies. They also sweep and dust and are able to help with their cooking. These intelligent boys and girls might, but for this school, be sitting at the wayside begging, or, still worse, be among those poor children who are dragged about by their owners while their sightlessness is exhibited to excite the compassion of passers-by, who give little thought to the great problem of the causes of destitution, and the application of remedial measures at their source.

From an editorial paragraph in the "Bombay Guardian."

Agreement

A noted Hindu is quoted as saying that out of all the countless and hopeless division of sect and caste there are yet two things upon which all Hindus are agreed—the sanctity of the cow and the depravity of woman.

WORLD BRIEFS

One-fifth of all the women in the world are in China.

The American Bible Society sold in 1913 2,000,000 Bibles to the Chinese.

Nineteen nationalities are represented in a single public school in Gary, Ind.

Methodist women gave to foreign missions last year $110,000 more than in any previous year.

A "British Dominions Exhibition" is to be held in Crystal Palace, London, during the summer of 1915.

The American Baptist Mission in Burma has opened a new station at Pyapon, in the Irrawaddy delta, among a half million Buddhists.

The late Mr. J. S. Fry, the English cocoa manufacturer, left about $215,000 for foreign missions. He was a member of the Society of Friends.

China has 102 Young Men's Christian Associations, with 75 foreign and 85 Chinese secretaries. The Associations own nearly three million dollars' worth of property.

It is now said to be possible to travel from London to Shanghai in fourteen days, by means of the Shanghai-Nanking and Pukow-Tientsin and Trans-Siberian Railways.

The Peru Congress has voted to amend the act in the national constitution which has so long prevented religious liberty in

that country. This action must be ratified by two successive Congresses before it becomes a law.

Over India's 35,000 miles of railway, 350,000,000 passengers traveled last year. Twelve million telegrams were sent over the 72,000 miles of wire and 58,000 miles of irrigating canals took water to 48,000,000 acres of otherwise waste land.

M. Reveilland, a member of the French Senate, was converted from Romanism to evangelical Christianity. He has recently been traveling and preaching in Algeria, and is using his great influence with Algerian officials in favor of free evangelistic work.

A petition is being prepared for presentation to the British Colonial Secretary asking for the appointment of a government anthropologist in Central and East Africa, and urging an immediate anthropological survey of the Uganda Protectorate and British East Africa.

British Indians living in Zanzibar and Pemba are troubled lest the government at London should transfer the control of these islands to the mainland Protectorate of British East Africa. They have petitioned the Colonial Office that the separate administrative identity be maintained.

September, 1913, at the opening of the school year saw every place taken in both boarding department and day school of the American High School in Teheran, Persia, maintained by Presbyterians of the United States. The enrollment included Persians, Armenians, Jews, Nestorians, and Zoroastrians.

The people of Portugal are becoming interested in the gospel. Evangelistic meetings have been held in local theaters in towns in the provinces of Minho, Trasos-Montes, and Beira Alta, with large and attentive audiences. At the close of the meetings Bibles and New Testaments were eagerly bought and tracts gratefully received.

The Russian government has proposed the withdrawal of international military forces from Northern China, on the ground that the country is now at rest. Some foreign nations seem to suspect Russia's good faith in the matter, others see in it an attempt to score a point in securing the gratitude of China, since the foreign troops are generally hated.

Four employees of the Hudson's Bay Company left Edmonton, Canada, December 8, with two dog teams drawing 300 pounds each of mail and provisions for Fort McPherson. The journey covers 2,100 miles, and follows the windings of the Athabasca, Slave, and Mackenzie Rivers. The teams hope to reach the edge of the arctic circle by the end of February.

Up to November, 1913, the special China Emergency Fund, authorized by the Presbyterian General Assembly at Louisville, Ky., in 1912, had received $385,000 in gifts, and the Board of Foreign Missions had sent out forty new workers of the one hundred desired for China. The campaign was to be closely followed up for three years from the time of the Louisville meeting.

It is expected that next year the Nile level will be very low and that water will be distributed from the Assuan Reservoir. This supply will be given first to the cotton fields; the rice plantations will scarcely be available at all next year, as the water will barely suffice for the cotton. Plans are on foot for an irrigation system in the Sudan, a dam in the White Nile probably being the first step.

The Church Missionary Society of England had, a few months ago, a debt of $350,000, the accumulation of several years' deficits. A special meeting was held for prayer and conference, at which individual gifts for lifting the debt were received amounting to $500,000. After liquidating its debt the Society plans to devote the greater part of the $150,000 surplus to enlarging and strengthening its work in China.

The feminist movement in Japan is proceeding almost as rapidly as in China. Several strong women have taken to the lecture platform and vigorous campaigns are carried on through the press. The leader of the women was educated in America. The government has officially warned educators of women against the propaganda, and has confiscated several editions of magazines containing "dangerous" material along feministic lines.

The Christian Endeavor Societies of South India held their recent annual convention in Madura, with 1,600 in attendance. A musical pageant representing the Pilgrim's Progress was presented before an audience of 2,300 persons, who filled the largest hall in Madura. The story was told in solo and chorus by men and women in costume, the music having been written by Indian Christians. The audience is reported to have been deeply moved by this old, appealing story.

A memorial to the Boer women and children who perished during the South African War has recently been unveiled at Bloemfontein. A procession, which included eleven hundred armed burghers and hundreds of girls, marched from the church to the monument, the band of the Kimberley Regiment which fought against the Boers playing

funeral music for the marchers while minute guns were fired. Ex-President Steyn, General Botha, General DeWet, and General De la Rey paid eloquent tribute to those whom the memorial honored. Some twenty thousand people watched the unveiling from the surrounding kopjes, and it is said that the eloquence of the rough old General DeWet brought tears to the eyes of all who could hear him.

Efforts of missionaries, government officials in India, Indian scholars, and others have resulted in the production of good grammars and dictionaries of the Tibetan language. The New Testament, Genesis, Exodus, and the Psalms have been translated, and tracts, books, and hymn books in Tibetan have been distributed and sold in various places in the Dalai Lama's domains. Four Tibetan young men, sons of high officials, and some Tibetan lads from Darjeeling have gone to England for education at the government's expense. They will stay ten years and will study language, handicrafts, and law, as well as other educational branches. Also a cinematograph company, financed and managed by Tibetans, is said to have started for Lhasa. So the opening up of closed domains goes on apace.

A Young Men's Christian Association has been formed in Constantinople. On its directorate are five Americans, four Britons, five Armenians, five Greeks, and five Germans. Its membership includes bankers, lawyers, doctors, missionaries, an architect, an editor, the American consul general and the British vice-consul. At the time of the Balkan War the work of the Young Men's Christian Association was interrupted, and its secretary, with two or three others, having looked about for a chance to make themselves useful, organized and personally carried on a laundry in connection with the military barracks hospital. The service was greatly needed, and the secretary has since been honored by a royal decoration—the Third Order of the Mejidieh. He believes, however, that his greatest reward is yet to come in the influence his work gave him with the soldiers.

The British South Africa Company has issued a statement of its proposals for the encouragement of land settlement and immigration in Rhodesia. The area of territory is approximately 95,000,000 acres ; of this 25,000,000 acres is absorbed by native reserves, leaving 70,000,000 acres to be considered. Assuming that only land 3,500 feet above sea level is adapted to European occupation, there is in the hands of the company, aside from native reserves and privately owned land, about 23,000,000 acres suitable for occupation. The company proposes to sell first farms of manageable dimensions, especially within twenty-five miles of railroads. The Board of the company would, if necessary, itself buy this land and resell to settlers on easy terms as to time, and would endeavor to secure expert service from the Agricultural Department in the way of advice, construction, etc. The company seems eager to do everything possible to attract the right sort of citizens, and South Africa is developing as rapidly as did our own Western country fifty years ago.

THE CHRONICLE

Departures

December 31. From New York, Mr. Charles F. Ranney, for term service in Turkey missions.

January 15. From San Francisco, Mrs. George M. Clark, president of the Woman's Board of Missions of the Interior.

Arrivals on the Field

October 16. At Taikuhsien, China, Miss Anna W. Hoffmann.

November 26. At Marash, Turkey, Miss Bessie M. Hardy.

December 26. At Samokov, Bulgaria, Rev. and Mrs. H. B. King.

Births

September —. At Lintsing, China, a daughter to Rev. and Mrs. V. P. Eastman.

November 27. At Talas, Turkey, a daughter to Rev. and Mrs. H. M. Irwin.

November 30. At Kobe, Japan, a daughter to Rev. and Mrs. H. J. Bennett.

Marriage

December 3. At Kyoto, Japan, Miss Louise H. De Forest and Mr. Robert K. Veryard.

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Prof. J. W. Platner in his tour of mission fields has spent some weeks in Japan, witnessing some special events in the Board's mission, one of which was the celebration of Miss S. A. Searle's thirtieth anniversary in Kobe.

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Queen Eleonora of Bulgaria has conferred on Miss Inez L. Abbott and on Rev. L. F. Ostrander, of the American Board's mission at Samokov, the decoration of the Red Cross.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch., 173.94; 6th-st. Cong. ch., 7.03, 180 97
Augusta, South Parish Cong. ch. 44 02
Bangor, All Souls' Cong. ch., toward support of missionary, 300; Hammond-st. Cong. ch., toward support of missionary, 75, 375 00
Belfast, 1st Cong. ch. 15 00
Benton Falls, Cong. ch. 9 00
Brewer, 1st Cong. ch. 13 31
Brooksville, West Cong. ch. 7 00
Brunswick, Bowdoin College, Hiwale Fund, 74 00
Cumberland Mills, Warren Cong. ch. 70 00
East Machias, Cong. ch. 3 00
Hampden, Cong. ch. 5 00
Kennebunk, Cong. ch. 59 50
Lewiston, Pine-st. Cong. ch. 64 00
Lovell, Cong. ch., N. Flint Allard, 2 00
Machias, Center-st. Cong. ch. 11 24
Machiasport, Cong. ch. 5 00
Madison, Cong. ch., Rev. Frederick H. Means, 25 00
Masardis, Cong. ch. 3 00
Minot Center, Cong. ch. 30 00
North Yarmouth, Cong. ch. 4 00
Norway, 2d Cong. ch. 20 90
Orono, Cong. ch. 36 54
Otisfield, Cong. ch., Ladies' Miss. Soc. 2 00
Oxbow, Cong. ch. 3 00
Patten, Cong. ch. 2 00
Perry, Cong. ch. 3 00
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 374.33; State-st. Cong. ch., for work of Rev. R. A. Hume, 165; St. Lawrence Cong. ch., 35; Rev. George W. Kelly, 1; Anita Castell, 120, 695 33
Presque Isle, Cong. ch. 15 00
Richmond, Cong. ch. 13 00
South Berwick, Cong. ch. 58 00
South Portland and Cape Elizabeth, 1st Cong. ch. 18 00
Squa Pan, Cong. ch. 2 00
Washington, Cong. ch. 1 00
Weld, Cong. ch., for Albania, 11 75
Westbrook, Cong. ch. 113 29
Winslow, Cong. ch. 25 30
Winthrop, Cong. ch. 2 00
Woolwich, Cong. ch. 5 00
York Beach, Cong. ch. 5 00
York Village, 1st Cong. ch. 9 00— 2,041 15

Legacies.—Bangor, James C. Braman, by Charles S. Pearl and Frederick J. Ranlett, Ex'rs, 4,000, less tax, 3,825 00

5,866 15

New Hampshire

Andover, Cong. ch., 5; East Cong. ch., 4, 9 00
Barnstead, South Cong. ch. 4 29
Bennington, Cong. ch. 5 50
Bradford, Cong. ch. 3 30
Canterbury, Cong. ch. 11 00
Concord, South Cong. ch., 483.15; West Cong. ch., 37.64, 520 79
Exeter, Phillips Cong. ch., Friend, 2 50
Fitzwilliam, Cong. ch. 8 00
Franklin, Cong. ch., Mrs. C. M. Clemant, 5 00
Gilsum, Cong. ch. 1 09
Goffstown, Cong. ch. 62 85
Greenfield, Cong. ch. 13 00
Greenville, Cong. ch. 12 00
Hampstead, Cong. ch. 10 00
Haverhill, 1st Cong. ch. 22 00
Henniker, Cong. ch. 24 00
Hill, 1st Cong. ch. 21 00
Hinsdale, 1st Cong. ch. 22 56
Hollis, Cong. ch., 24.67; Mrs. J. E. Hills, 1, 25 67
Hopkinton, Cong. ch. 54 00
Jaffrey, East Cong. ch. 13 00
Keene, Court-st. Cong. ch. 28 00
Kensington, Cong. ch. 9 00
Lebanon, West Cong. ch. 32 00
Lyndeboro, Cong. ch. 8 00
Manchester, Franklin-st. Cong. ch., 402.80; 1st Cong. ch., 153.48; South Main-st. Cong. ch., 26, 582 28
Marlboro, 1st Cong. ch. 9 25
Mont Vernon, Cong. ch. 14 40
New Ipswich, Cong. ch. 2 80
Newmarket, Cong. ch. 15 00
Newport, Cong. ch. 92 00
North Weare, Cong. ch. 11 00
Orfordville, Cong. ch. 10 00
Pembroke, Cong. ch. 10 00
Penacook, Cong. ch. 5 78
Piermont, Cong. ch., Aux. N. H. Female Cent. Inst. and H. M. U. 8 00
Plymouth, Cong. ch. 12 40
Rindge, 1st Cong. ch. 25 00
Salem, Cong. ch. 16 50
Stratham, Cong. ch., Friend, 2 50
Sullivan, Cong. ch. 7 00
Surry, Cong. ch. 10 00
Warner, Cong. ch. 16 00
Wilton, 2d Cong. ch. 5 00— 1,782 46

Legacies.—Nashua, Mrs. Mary A. B. Moore, by W. P. Clark, Ex'r, add'l, 1,894 65

3,677 11

Vermont

Barnet, Cong. ch. 17 00
Barre, Cong. ch. 78 21
Bennington, 1st Cong. ch. 25 00
Benson, Cong. ch. 4 00
Berlin, Cong. ch., toward support Rev. J. X. Miller, 20 75
Bradford, Cong. ch. 78 00
Braintree, 1st Cong. ch., toward support Dr. C. W. Young, 5 37
Brattleboro, Center Cong. ch. 181 13
Burke, East Cong. ch. 15 00
Burlington, 1st Cong. ch., toward support Rev. William Hazen, 518 00
Charlotte, Cong. ch. 10 72
Chelsea, Cong. ch., toward support Dr. C. W. Young, 34 19
Colchester, Cong. ch. 6 00
Cornwall, Cong. ch., Woman's Miss. Soc., for Albania, 16 80
Derby, 1st Cong. ch. 7 00
East Braintree and West Brookfield, Cong. ch., toward support Dr. C. W. Young, 23 00
Enosburg, 1st Cong. ch. 26 32
Essex Junction, 1st Cong. ch. 34 00
Glover, 1st Cong. ch. 40 00
Hartford, 2d Cong. ch. 16 10
Hinesburg, Cong. ch. 16 00
Johnson, Cong. ch. 16 00
Ludlow, Cong. ch. 17 99
Manchester, Cong. ch. 64 29
Marlboro, Cong. ch. 14 00
Milton, Cong. ch. 19 00
North Bennington, Cong. ch. 36 00
Northfield, 1st Cong. ch., toward support Rev. J. X. Miller, 50 68
North Troy, 1st Cong. ch. 15 00
Norwich, Cong. ch. 25 00
Pawlet, 1st Cong. ch. 16 10
Pittsford, Cong. ch. 12 00
Royalton, 1st Cong. ch. 2 37
Sharon, Cong. ch. 1 00
Sheldon, Cong. ch. 12 37
South Royalton, Cong. ch. 2 85
Sudbury, Cong. ch. 2 05
Vershire, Cong. ch. 4 50
West Brattleboro, Cong. ch. 18 57
West Charleston, Cong. ch. 8 10
Westminster, Cong. ch. 36 00
West Rutland, Cong. ch. 30 57
West Townshend, Cong. ch. 24 00

Williston, Cong. ch. 20 00
Wilmington, Cong. ch. 8 30
Windsor, Old South Cong. ch. 19 65
———, A deceased friend, 1,000 00— 2,648 98

Massachusetts

Abington, 1st Cong. ch. 50 87
Amesbury, Union Cong. ch. 17 16
Andover, West Cong. ch., 69.86; Seminary Cong. ch., 40, 109 86
Ashburnham, 1st Cong. ch. 28 00
Ashby, Cong. ch. 15 58
Beachmont, Trinity Cong. ch. 3 00
Becket, 1st Cong. ch. 7 00
Belchertown, Cong. ch. 9 00
Berkeley, Cong. ch. 21 00
Berlin, 1st Cong. ch. 13 50
Beverly, 2d Cong. ch. 28 70
Billerica, Cong. ch. 11 13
Blandford, 1st Cong. ch. 14 00
Boston, Park-st. Cong. ch., 401.16, of which 13.33 income bequest Mehitable P. Gay; West Roxbury, Cong. ch., 482; Phillips Cong. ch. (South Boston), 84; Eliot Cong. ch. (Roxbury), 31.55; Harvard Cong. ch. (Dorchester), 18; French Cong. ch., 10; Boylston Cong. ch. (Jamaica Plain), 8.34; Baker Cong. ch. (East Boston), 5.76; Immanuel-Walnut-av. Cong. ch., 5; Miss C. M. Ziegler, for Albania, 5; Friend, 10, 1,060 81
Boxboro, Cong. ch. 8 00
Braintree, 1st Cong. ch. 256 89
Bridgewater, Central-sq. Cong. ch. 57 89
Brockton, South Cong. ch., toward support Rev. and Mrs. S. R. Harlow, 500 00
Buckland, 1st Cong. ch. 15 76
Cambridge, North Cong. ch., 224.14; Pilgrim Cong. ch., 71.68, 295 82
Canton, Cong. ch. 129 64
Carlisle, Cong. ch. 9 60
Centerville, Cong. ch. 19 82
Charlemont, 1st Cong. ch. 38 40
Charlton, Cong. ch. 14 00
Chatham, 1st Cong. ch. 8 14
Chelmsford, Central Cong. ch. 65 00
Chelsea, Central Cong. ch. 73 09
Chester, 2d Cong. ch. 3 50
Chicopee, 2d Cong. ch., 29.19; 1st Cong. ch., 16, 45 19
Cliftondale, 1st Cong. ch. 20 68
Clinton, 1st Cong. ch., 85.02; Ger. Cong. ch., 11, 96 02
Cohasset, 2d Cong. ch. 18 87
Colerain, Cong. ch. 13 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 16 60
Dalton, 1st Cong. ch., toward support Rev. T. A. Elmer, 526.62; W. Murray Crane, 200, 726 62
Danvers, 1st Cong. ch. 33 39
Dover, Cong. ch. 1 50
Dracut, Central Cong. ch. 5 00
Edgartown, Cong. ch. 4 00
East Bridgewater, Union Cong. ch. 22 00
Easthampton, Payson Cong. ch., 60; 1st Cong. ch., 24.65, 84 65
East Longmeadow, Cong. ch. 28 08
Enfield, Cong. ch. 72 50
Everett, 1st Cong. ch. 107 35
Falmouth, North Cong. ch., 21.22; 1st Cong. ch., 12.24, 33 46
Fitchburg, Calvinistic Cong. ch., 91.77; Rollstone Cong. ch., 39.45; Martha S. H. Wright, for Mt. Silinda, 5, 136 22
Foxboro, Bethany Cong. ch. 72 70
Framingham, Plymouth Cong. ch. 95 00
Georgetown, 1st Cong. ch. 9 28
Gloucester, Union Cong. ch. (Magnolia), 5 00
Goshen, Cong. ch. 16 64
Grafton, Union Cong. ch. 62 00
Granby, Cong. ch. 36 30
Granville, West Cong. ch. 5 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hadley, 1st Cong. ch. 7 75
Hamilton, 1st Cong. ch. 3 31
Hanson, 1st Cong. ch. 3 00
Haverhill, Center Cong. ch., 53.68; Riverside Memorial Cong. ch., 26; West Cong. ch., 18.61, 98 29
Hinsdale, 1st Cong. ch. 35 16
Holbrook, Winthrop Cong. ch. 207 05
Holden, Cong. ch. 15 92
Holliston, 1st Cong. ch. 43 34
Holyoke, 2d Cong. ch., 756.82; 1st Cong. ch., 172.73, 929 55
Interlaken, Cong. ch. 9 00
Islington, Cong. ch. 1 00
Lancaster, Cong. ch. 80 19
Lee, George W. Bidwell, 25
Leicester, 1st Cong. ch. 28 79
Lenox, Cong. ch. 166 55
Leominster, Ortho. Cong. ch., 45.87; G. H. Hale, 30; F. A. Whitney, 15, 90 87
Lincoln, Cong. ch. 6 50
Longmeadow, 1st Cong. ch., toward support Dr. G. C. Raynolds, 61 66
Lowell, Pawtucket Cong. ch., 115; Highland Cong. ch., 77.58; Friend, 10, 202 58
Lynn, 1st Cong. ch., 121.84; Central Cong. ch., 30, 151 84
Malden, 1st Cong. ch. 391 50
Marblehead, 1st Cong. ch. 5 00
Marlboro, 1st Cong. ch. 52 00
Marshfield Hills, 2d Cong. ch. 6 79
Medfield, 2d Cong. ch. 15 00
Medway, Village Cong. ch. 10 00
Melrose, Ortho. Cong. ch. 103 00
Merrimac, Cong. ch. 14 66
Methuen, 1st Cong. ch. 40 46
Middleboro, North Cong. ch. 21 90
Millis, ch. of Christ, 26 01
Milton, East Cong. ch., H. W. Gilbert Miss. Soc. 16 50
Mittineague, Cong. ch. 24 02
Montague, 1st Cong. ch., 44; Rev. C. L. Tomblen, for work in India, 25, 69 00
Monterey, Cong. ch. 2 00
Moores Corner, Cong. ch. 10 00
Mt. Hermon, William F. Nichols, 100 00
New Bedford, North Cong. ch., 47.33; 1st Cong. ch., 10, 57 33
Newbury, 1st Cong. ch. 24 00
New Marlboro, Southfield Cong. ch. 5 24
New Salem, North Cong. ch. 4 06
Newton, Eliot Cong. ch., 3,150.57; North Cong. ch., 18.70, 3,169 27
North Adams, Cong. ch. 125 00
Northampton, Edwards Cong. ch., for Pangchwang, 2; M. C., 8, 10 00
North Andover, Trin. Cong. ch. 167 00
North Hadley, 2d Cong. ch. 15 44
North Truro, Christian Union Cong. ch. 5 00
Norwood, 1st Cong. ch. 394 14
Oakham, Cong. ch., Emily K. Dean, 10 00
Orleans, Cong. ch. 30 45
Otis, Cong. ch. 10 00
Oxford, 1st Cong. ch. 100 00
Palmer, 1st Cong. ch., 16.60; 2d Cong. ch., 50, 66 60
Phillipston, Cong. ch. 15 00
Pigeon Cove, Cong. ch. 5 80
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 602.25; Pilgrim Memorial Cong. ch., 32, 634 25
Quincy, Finnish Cong. ch. 5 00
Raynham Center, Cong. ch. 9 47
Reading, Cong. ch. 46 60
Revere, 1st Cong. ch. 15 93
Richmond, Rev. William M. Crane, toward support Rev. E. P. Case, 166 67
Rochester, 1st Cong. ch. 23 00
Rowley, Cong. ch. 24 00
Rutland, Cong. ch. 47 05

Saugus, Cong. ch. 11 80
Saxonville, Edwards Cong. ch. 17 16
Seekonk, Cong. ch. 10 00
Sharon, Cong. ch. 63 21
Sheffield, Cong. ch. 10 00
Sherborn, Pilgrim Cong. ch. 12 00
Shirley, Cong. ch. 25 00
Shrewsbury, Cong. ch. 153 47
Somerset, Cong. ch. 8 27
Somerville, Prospect Hill Cong. ch., for Pasumalai, 56.10; West Cong. ch., 52.57, 108 67
Southampton, Cong. ch. 30 00
Southbridge, Elm-st. Cong. ch. 11 00
South Framingham, Grace Cong. ch., 80.44; Friend, 5, 85 44
South Sudbury, Memorial Cong. ch. 7 46
South Weymouth, Old South Cong. ch. 57 20
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, of which 63.79 from Woman's Miss. Soc. and 6 from Mission Reserves, 152.97; Faith Cong. ch., 75; 1st ch. of Christ, toward support Dr. C. D. Ussher, 34.99; Olivet Cong. ch., 16. 278 96
Sterling, Cong. ch. 14 00
Stockbridge, 1st Cong. ch., 31.10; Mary T. Galpin, 1. 32 10
Sturbridge, 1st Cong. ch. 9 90
Sunderland, 1st Cong. ch. 80 00
Taunton, Trin. Cong. ch., 132.40; Winslow Cong. ch., of which 10 from Edward F. Delano, 48.52; Union Cong. ch., 8.73. 189 65
Tewksbury, Cong. ch. 39 77
Wakefield, 1st Cong. ch. 87 50
Walpole, Cong. ch., Friend, 2 00
Ware, East Cong. ch. 329 70
Warren, Cong. ch. 58 00
Webster, 1st Cong. ch. 214 00
Wellesley, Cong. ch. 350 74
Wellesley Hills, 1st Cong. ch. 145 74
Wendell, Cong. ch. 2 90
Wenham, Cong. ch., Rev. F. M. Cutler. 10 00
West Boylston, Cong. ch. 29 00
West Brookfield, Cong. ch. 28 44
Westfield, 1st Cong. ch. 287 15
Westhampton, Cong. ch. 5 00
Westminster, 1st Cong. ch. 20 80
West Springfield, 1st Cong. ch. 61 00
West Stockbridge Center, 1st Cong. ch. 5 00
West Tisbury, Cong. ch. 39 24
West Yarmouth, South Cong. ch. 5 73
Whately, Cong. ch. 11 46
Whitman, 1st Cong. ch. 39 80
Winchester, 2d Cong. ch. 15 10
Woburn, Montvale Cong. ch. 10 00
Worcester, Piedmont Cong. ch., toward support Dr. J. B. McCord, 500; Pilgrim Cong. ch., 110.90; Park-st. Cong. ch., 52.25; Clara Willis, 35. 698 15
Yarmouth, Cong. ch. 10 00— 16,746 46

Legacies.—Boston, Sarah Jane Elder, by Frederick A. Gaskins, Ex'r, 1,000; Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40, 1,040 00
Newburyport, Abby L. Pilsbury, by F. O. Woods, Ex'r, 245 60
Springfield, Mrs. Roxalana C. Kilbe, by H. W. Bosworth, Ex'r, add'l, 491 58
Williamsburg, Mrs. Electa Wait, by Henry W. Hill, Ex'r, 500 00
Worcester, Harriet Wheeler Damon, add'l, 50 00— 2,327 18

19,073 64

Rhode Island

Central Falls, Cong. ch. 38 76
East Providence, United Cong. ch., 11.50; Riverside Cong. ch., 3.10, 14 60
Newport, United Cong. ch., 155.96; Union Cong. ch., 9.25, 165 21
Pawtucket, Park Place Cong. ch. 50 00
Peacedale, Cong. ch. 20 00
Providence, Union Cong. ch., 111; Armenian Cong. ch., 9.25, 120 25
Thornton, Cong. ch. 3 67
Tiverton, Amicable Cong. ch. 3 42
Westerly, Pawcatuck Cong. ch. 42 11— 458 02

Young People's Societies

Maine.—Portland, State-st. Guild, for work of Rev. R. A. Hume, 18; South Paris, 1st Y. P. S. C. E., 10, 28 00
New Hampshire.—Andover, Girls' Miss. Band of East Cong. ch., 5; Keene, Court-st. Y. P. S. C. E., 8; Peterboro, Union Y. P. S. C. E., 20, 33 00
Vermont.—Barnet, Y. P. S. C. E., for Madura, 7; Chester, Y. P. S. C. E., 5; Dorset, East Y. P. S. C. E., for Madura, 15; Salisbury, Y. P. S. C. E., for Arappukottai, 20; Westminster, Y. P. S. C. E., 5, 52 00
Massachusetts.—Abington, 1st Y. P. S. C. E., for Inghok, 9.03; Berlin, 1st Y. P. S. C. E., 11.50; Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 100; do., Union ch., Y. P. S. C. E., for Mt. Silinda, 30; do., Central Y. P. S. C. E. (Dorchester), for Shaowu, 30; Dedham, 1st Cong. ch., Allin Y. P. S. C. E., toward support Rev. C. A. Clark, 15; Dudley, 1st Y. P. S. C. E., for Inghok, 9; Framingham, Plymouth Y. P. S. C. E., for work in Africa, 7; Leominster, Y. P. S. C. E., 8; Newburyport, Belleville Y. P. S. C. E., 1.40; Shirley, Y. P. S. C. E., for Shaowu, 15; Springfield, Hope Y. P. S. C. E., toward support Rev. B. V. Mathews, 10; Stockbridge, 1st Y. P. S. C. E., for Inghok, 4; Swampscott, 1st Y. P. S. C. E., for Adana, 15; Wendell, Y. P. S. C. E., for Paotingfu, 1.30; West Boylston, Y. P. S. C. E., of which 8 for Albania and 5 for Inghok, 13, 279 23

392 23

Sunday Schools

Maine.—Belfast, 1st Cong. Sab. sch., 3; Brewer, 1st Cong. Sab. sch., 20.80; Portland, State-st. Cong. Sab. sch., for work of Rev. R. A. Hume, 60; South Portland and Cape Elizabeth, 1st Cong. Sab. sch., 3; Winslow, Cong. Sab. sch., Mrs. Dunbar's Class, for Adana, 3, 89 80
New Hampshire.—Andover, East Cong. Sab. sch., for work in Turkey, 2; Concord, South Cong. Sab. sch., 16.85; Gilsum, Cong. Sab. sch., 13.91; Keene, Court-st. Cong. Sab. sch., for Albania, 6; North Weare, Cong. Sab. sch., 5, 43 76
Vermont.—Brattleboro, Center Cong. Sab. sch., 11.55; Burlington, 1st Cong. Sab. sch., for Philippines, 50; Jeffersonville, Cong. Sab. sch., for China, 2.10; Royalton, 1st Cong. Sab. sch., 11.38; South Royalton, Cong. Sab. sch., 20; Woodstock, Cong. Sab. sch., for Shaowu, 30, 125 03
Massachusetts.—Abington, 1st Cong. Sab. sch., 4.50; Attleboro, 2d Cong. Sab. sch., 34; Boston, Phillips Cong. Sab. sch. (South Boston), for Mindanao, 30; do., Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 12; do., Trinity Cong. Sab. sch. (Neponset), 4.92; Boxborough, Cong. Sab. sch., for Adana, 10; Brockton, South Cong. Sab. sch., toward support Rev. and Mrs. S. R. Harlow, 41.16; Cambridge, 1st Cong. Sab. sch., for Albania, 100; Chicopee, 1st Cong. Sab. sch., 4; Clinton, 1st Cong. Sab. sch., toward support Rev. John S. Chandler, 25; Concord, Trin. Cong. Sab. sch., Jun. Dept., for Albania, 5.37; Dalton, Cong. Sab. sch.,

toward support Rev. T. A. Elmer, 25; East Longmeadow, Cong. Sab. sch., 6.85; Foxboro, Bethany Cong. Sab. sch., 6.13; Harwichport, Pilgrim Cong. Sab. sch., 2; Leominster, Ortho. Sab. sch., 7.54; Longmeadow, Cong. Sab. sch., toward support Dr. G. C. Raynolds, 83; Lowell, Highland Cong. Sab. sch., 13; Malden, 1st Cong. Sab. sch., for Albania, 100; Millbury, 2d Cong. Sab. sch., toward support Rev. E. C. Partridge, 20; Millers Falls, 1st Cong. Sab. sch., for Paotingfu, 10; Newton Highlands, Cong. Sab. sch., 31.68; Shrewsbury, Cong. Sab. sch., for China, 11.53; South Framingham, Grace Cong. Sab. sch., toward support Rev. and Mrs. R. S. M. Emrich, 19.58; Springfield, Park Cong. Sab. sch., for Albania, 15; do., Hope Cong. Sab. sch., Philathea Class, toward support Rev. B. V. Mathews, 10; Wakefield, Cong. Sab. sch., 15; Waltham, 1st Cong. Sab. sch., for Albania, 9.48; Watertown, Phillips Cong. Sab. sch., for Albania, 35.78; West Medway, Cong. Sab. sch., 2; Winchester, 1st Cong. Sab. sch., for Albania, 50; Worcester, Plymouth Cong. Sab. sch., for Inghok, 30, 774 52

Rhode Island.—Kingston, Cong. Sab. sch., for Albania, 52; Westerly, Pawcatuck Cong. Sab. sch., 5.18, 57 18

1,090 29

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 25 00
Avon, Cong. ch. 16 00
Berlin, 2d Cong. ch. 69 57
Bloomfield, Cong. ch. 35 00
Bolton, Cong. ch. 12 00
Branford, 1st Cong. ch. 98 71
Bridgeport, 2d Cong. ch., 385.25; Park-st. Cong. ch., 380.86; Black Rock Cong. ch., 7.81, 773 92
Brooklyn, Cong. ch. 28 00
Canaan, Pilgrim Cong. ch. 41 14
Cheshire, Cong. ch. 96 20
Chester, Cong. ch. 52 29
Clinton, 1st ch. of Christ, for Madura, 52 00
Collinsville, Cong. ch. 97 25
East Canaan, Cong. ch. 9 46
Eastford, Cong. ch. 26 03
East Granby, Cong. ch. 5 00
East Hartford, 1st Cong. ch. 73 35
East Hartland, Cong. ch. 3 00
East Haven, Cong. ch. 15 00
East Windsor, 1st Cong. ch., of which 8 from Ladies' Aid, 41 00
Essex, 1st Cong. ch. 21 75
Fairhaven, Pilgrim Cong. ch. 56 89
Falls Village, Cong. ch. 25 00
Georgetown, Cong. ch. 20 00
Goshen, Cong. ch. 58 00
Greenfield Hill, Cong. ch. 14 30
Greenwich, North Cong. ch., 17.56; Mianus Cong. ch., 4, 21 56
Griswold, 1st Cong. ch. 26 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 24 00
Hadlyme, Cong. ch. 24 65
Hampton, Cong. ch. 5 00
Hartford, Farmington-av. Cong. ch., 493.10; 1st Cong. ch., 475.52; 4th Cong. ch., 259.59, 1,228 21
Ivoryton, Cong. ch. 28 95
Madison, 1st Cong. ch. 55 00
Mansfield, 2d Cong. ch. 22 50
Mansfield Center, Charles H. Learned, 5 00
Meriden, 1st Cong. ch. 143 00
Middlefield, Cong. ch. 33 00
Middletown, 3d Cong. ch., 27.50; 1st Cong. ch., 19.95, 47 45
Milford, 1st Cong. ch., 101.26; Plymouth Cong. ch., 41.30, 142 56
Montville, 1st Cong. ch. 27 00
Mt. Carmel, Cong. ch. 17 48
Naugatuck, Friend, 15 00
New Britain, South Cong. ch., 539.71; Stanley Memorial Cong. ch., 15.50, 555 21
New Canaan, Cong. ch., 86.31; Union Chapel, for China, 36.73, 123 04
New Haven, Dwight-pl. Cong. ch., toward support Rev. William R. Leete and to const. *Mrs. Alice M. Lamb* and *Charles A. Sheldon*, H. M.'s, 239.14; ch. of the Redeemer, toward support Rev. J. E. Tracy, 34.79; Friend, 20, 293 93
Newington, Cong. ch. 64 03
New London, 2d Cong. ch. 844 60
New Milford, 1st Cong. ch. 360 03
Newtown, Cong. ch. 18 00
North Haven, Cong. ch. 93 85
North Madison, Cong. ch. 2 00
North Woodstock, Cong. ch. 2 50
Norwich, 2d Cong. ch. 123 68
Norwalk, 1st Cong. ch. 100 00
Orange, Cong. ch. 146 00
Plainville, Cong. ch. 25 55
Poquonock, Cong. ch. 9 60
Prospect, Cong. ch. 7 20
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 141 83
Redding, Cong. ch. 5 25
Riverton, Cong. ch. 5 00
Rockville, Union Cong. ch., of which 25 for Albania and 33 from John Symonds, 58 00
Rocky Hill, Cong. ch. 6 00
Sharon, 1st Cong. ch. 2 67
South Manchester, Center Cong. ch. 18 50
Southport, Cong. ch., toward support Rev. W. B. Stelle, 95 00
South Windsor, 1st Cong. ch., Miss L. Willey, 2 00
Stamford, 1st Cong. ch. 73 16
Stratford, Cong. ch. 4 56
Suffield, 1st Cong. ch. 81 00
Vernon Center, Cong. ch. 2 85
Washington, 1st Cong. ch. 17 28
Waterbury, Bunker Hill Cong. ch. 20 00
Watertown, 1st Cong. ch. 49 81
Wauregan, Cong. ch. 31 00
West Haven, 1st Cong. ch. 150 00
Westport, Saugatuck Cong. ch. 2 00
West Suffield, Cong. ch. 8 00
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 139 34
Whitneyville, Cong. ch. 51 14
Willimantic, Cong. ch. 46 61
Willington, Bohemian Mission, 12 00
Winchester Center, Cong. ch. 30 28
Windsor, 1st Cong. ch. 49 60
Winsted, 1st Cong. ch. 73 10
Woodbridge, Cong. ch. 20 60
Woodstock, 1st Cong. ch. 17 25—7,615 27

Legacies.—Hartford, Mrs. Olive Gilbert Williams, by Lewis N. Gilbert, 500 00

8,115 27

New York

Arcade, Cong. ch. 11 00
Baiting Hollow, Cong. ch. 65 00
Blooming Grove, Cong. ch. 5 00
Bridgewater, Cong. ch. 34 00
Brooklyn, Tompkins-av. Cong. ch., 800; Park Cong. ch., 140; Clinton-av. Cong. ch., 509.07; Flatbush Cong. ch., toward support Rev. W. L. Beard, 257.25; ch. of the Evangel, 71.90; Bushwick-av. Cong. ch., 70; Lewis-av. Cong. ch., 54; St. Mark's Cong. ch., 45; Central Cong. ch., 20; Borough Park Cong. ch., 2.50; Rev. A. J. Quick, 1, 1,970 72
Buffalo, Pilgrim Cong. ch., 72.58; 1st Cong. ch., toward support Rev.

C. M. Warren, 70; Plymouth Cong. ch., 25.50; Mrs. Sarah C. Whittemore, 50, 218 08
Cortland, H. E. Ranney, of which 100 for work in China and 100 for work in Turkey, 200 00
Dunton, Cong. ch. 12 50
Elizabethtown, Cong. ch. 15 00
Fairport, 1st Cong. ch. 72 00
Flushing, 1st Cong. ch., of which 263.84 for Sivas, 406 54
Fulton, Cong. ch. 30 04
Gouverneur, Miss C. O. Van Duzee, for Shansi, 2 00
Greene, Cong. ch. 40 00
Homer, Cong. ch. 69 77
Irondequoit, United Cong. ch., for Madura, 30 00
Jamesport, Cong. ch. 20 87
Java Village, Cong. ch. 4 50
Johnsonburg, 1st Cong. ch. 5 50
Lisbon, 1st Cong. ch. 20 00
Madrid, Cong. ch. 5 00
Moravia, 1st Cong. ch. 39 20
Morrisville, Cong. ch. 8 00
Mt. Sinai, Rocky Point Cong. ch. 15 00
Mt. Vernon Heights, Cong. ch. and Sab. sch., for Foochow, 75 00
Newburgh, 1st Cong. ch. 21 00
New Lebanon, Cong. ch. 25 00
New York, Broadway Tab. Cong. ch., 405.60; Manhattan Cong. ch., to const. *Rev. Wm. D. Barnes, Jr.*, H. M., of which 30 toward support Rev. and Mrs. F. B. Bridgman, 184.87, 590 47
Northfield, Cong. ch. 8 00
North Guilford, Cong. ch. 7 00
Oswego, Cong. ch. 43 22
Ouleout, Cong. ch. 3 00
Oxford, Jared C. Estelow, 5 00
Prospect, Cong. ch. 5 00
Pulaski, Cong. ch. 26 44
Randolph, Cong. ch. 13 00
Richmond Hill, Union Cong. ch. 11 70
Rochester, South Cong. ch. 70 00
Schenectady, Pilgrim Cong. ch. 90 00
Spencerport, Cong. ch., of which 32.10 from Woman's Miss. Soc. 55 00
Summer Hill, Cong. ch. 5 00
Syracuse, Danforth Cong. ch., 77.81; Pilgrim Cong. ch., 4.50, 82 31
Wellsville, Cong. ch. 112 80
West Winfield, Cong. ch. 105 00
——, Friend, Central New York, 40 00—4,693 66

New Jersey

Bound Brook, Cong. ch. 144 00
Glen Ridge, Cong. ch. 265 00
Grantwood, Cong. ch., of which 10 for China, 15 00
Maple Shade, Cong. ch. 5 00
Montclair, 1st Cong. ch., toward support Dr. and Mrs. J. F. Cooper and Rev. and Mrs. Hugh W. Hubbard, 1,259.90; Watchung-av. Cong. ch., 10, 1,269 90
Newark, Jube Memorial ch. 127 00
Orange Valley, Cong. ch. 96 47
Paterson, Auburn-st. Cong. ch. 6 25
Westfield, Cong. ch. 10 23—1,938 85

Pennsylvania

Allegheny, 1st Cong. ch. 25 50
Braddock, 1st Cong. ch., 35; Slovak Cong. ch., 9, 44 00
Delta, Cong. ch. 2 50
Duquesne, Bethlehem Cong. ch., of which 25 from Ladies' Aid Soc. 35 00
Ebensburg, 1st Cong. ch. 102 00
Farrell, Cong. ch. 4 30
Kane, 1st Cong. ch. 52 43
Meadville, Park-av. Cong. ch. 75 00
Milroy, White Mem. Cong. ch. 8 00
Philadelphia, Park Cong. ch., 30; Central Cong. ch., 16.59, 46 59
Scranton, Plymouth Cong. ch. 18 51——413 83

Ohio

Akron, 1st Cong. ch. 110 41
Ashland, Cong. ch. 7 73
Ashtabula, 2d Cong. ch. 36 00
Austinburg, 1st Cong. ch. 11 35
Center Belpre, Cong. ch. 4 85
Cleveland, Park Cong. ch., 55; Hough-av. Cong. ch., 50.77; Kinsman-rd. Cong. ch., 7; J. B. Meriam, toward support Rev. A. B. DeHaan, 25, 137 77
Garrettsville, Cong. ch. 10 00
Gomer, Cong. ch. 60 00
Jefferson, 1st Cong. ch., for Albania, 100 00
Lorain, 1st Cong. ch. 95 00
Mansfield, 1st Cong. ch., 45.50; Mayflower Memorial Cong. ch., 6.16, 51 66
North Olmsted, Cong. ch., O. A. Risk, 63 00
Oberlin, Mrs. S. F. Hinman, 5 00
Ravenna, Cong. ch., of which 30 for Pangchwang and 10 toward support Rev. and Mrs. H. A. Stick, 40 00
Rockport, Cong. ch. 10 05
Sandusky, 1st Cong. ch., for Mindanao, 7 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Tallmadge, Cong. ch. 76 33
Toledo, 1st Cong. ch., of which 122 toward support Mrs. M. M. Webster, 134.48; Washington-st. Cong. ch., 55.81, 190 29
Unionville, Cong. ch. 25 37
Wellington, 1st Cong. ch. 15 84—1,065 15

Maryland

Baltimore, Associate Cong. ch. 174 77

District of Columbia

Washington, Ingram Memorial Cong. ch. 27 12

South Carolina

Charleston, Circular Cong. ch. 10 00

Georgia

Atlanta, Friend, 10 00
Macon, Beryl Taylor, 5 00
Savannah, 1st Cong. ch. 16 75——31 75

Florida

Cantonment, Cong. ch. 60

Young People's Societies

Connecticut.—East Windsor, 1st Cong. Y. P. S. C. E., 10; do., King's Daughters, 20; Hartford, Center Y. P. S. C. E., for Shaowu, 30; Middletown, 3d Cong. Y. P. S. C. E., 7; Newington, Young Men's Miss. Circle, 10; North Madison, Cong. Y. P. S. C. E., for Sholapur, 10; Ridgefield, 1st Cong. Y. P. S. C. E., 10; Westchester, Cong. Y. P. S. C. E., 2, 99 00
New York.—Fulton, Cong. Y. P. S. C. E., 14; New York, Broadway Cong. Y. P. S. C. E., for Harpoot, 30; Orient Cong. Y. P. S. C. E., for Adana, 15; Riverhead, Sound-av. Cong. Y. P. S. C. E., for Shaowu, 11.68, 70 68
New Jersey.—Newark, Belleville-av. Cong. Y. P. S. C. E., for Inghok, 11 00
Pennsylvania.—Plymouth, Pilgrim Cong. Y. P. S. C. E. 2 00
Ohio.—Chatham, Cong. Y. P. S. C. E. 5 00
Maryland.—Baltimore, Henry Martyn Club of Associate Cong. ch., for Adana and Harpoot, 17 00
204 68

Sunday Schools

Connecticut.—Bridgeport, Park-st. Cong. Sab. sch., 25; Brooklyn, Cong. Sab. sch., 5; Centerbrook, Cong. Sab. sch., for Albania, 2; Haddam, Cong. Sab. sch., for China, 10; Kent, Cong. Sab. sch., for Albania, 3.10; Litchfield, Cong. Sab. sch.,

for China, 1.50; Middletown, 1st Cong. Sab. sch., for Sholapur, 25; New Haven, Westville Cong. Sab. sch., 2.69; do., Davenport Chapel, Sab. sch. of 1st Cong. ch., for Micronesia, 1.29; Newington, Cong. Sab. sch., of which 30 for Mt. Silinda and 27.70 for China, 57.70; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 20; do., 2d Cong. Sab. sch., 19.95; New Milford, 1st Cong. Sab. sch., 25; Norwich, Broadway Cong. Sab. sch., 25; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 2.94; Salisbury, Cong. Sab. sch., Home Dept., 10; Shelton, Cong. Sab. sch., 27.68; Southport, Cong. Sab. sch., for Micronesia, 5; Wauregan, Cong. Sab. sch., 25; Winsted, 2d Cong. Sab. sch., 8.74, 302 59

New York.—Aquebogue, Cong. Sab. sch. and Y. P. S. C. E., for Aintab, 15; Buffalo, Pilgrim Cong. Sab. sch., 8.42; Clarkson, Cong. Sab. sch., .49; Corning, Cong. Sab. sch., 7; Flushing, 1st Cong. Sab. sch., for Mindanao, 11.68; Fulton, Cong. Sab. sch., 1.96; Homer, Cong. Sab. sch., 51.77; New York, Manhattan Cong. Sab. sch., toward support Rev. and Mrs. F. Bridgman, 50; do., Christ Cong. Sab. sch., 10; Riverhead, Sound-av. Cong. Sab. sch., 22.80; Wellsville, 1st Cong. Sab. sch., for Shaowu, 5, 184 12

New Jersey.—East Orange, 1st Cong. Sab. sch., for Albania, 25; Glen Ridge, Cong. Sab. sch., 100, 125 00

Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 15 00

Ohio.—Cleveland, Collinwood Cong. Sab. sch., 20; North Cong. Sab. sch., 10; North Olmsted, Cong. Sab. sch., 10.25; Rock Creek, Cong. Sab. sch., for Albania, 15; Tallmadge, Cong. Sab. sch., 28.67; Toledo, 1st Cong. Sab. sch., for Adana, 13, 96 92

District of Columbia.—Washington, Ingram Mem. Sab. sch. 12 88

Florida.—Daytona, Cong. Sab. sch. 8 09

744 60

INTERIOR DISTRICT

Kentucky

Williamsburg, Cong. ch. 5 00

Tennessee

Johnson City, Frank A. Clarke, 15 00

Alabama

Christian Hill, Cong. ch. 4 00

Louisiana

Vinton, 1st Cong. ch. 3 02

Texas

Dallas, Central Cong. ch. 90 00

Indiana

Fort Wayne, Plymouth Cong. ch. 55 00
Indianapolis, 1st Cong. ch. 8 04
Shipshewana, Cong. ch. 7 60
Terre Haute, Plymouth Cong. ch. 21 00
Winona Lake, Rev. and Mrs. A. A. Young, 5 00——96 64

Oklahoma

Kingfisher, Union Cong. ch. 17 26
Perkins, Cong. ch. 3 40
Turkey Creek, Cong. ch. 75
Weatherford, Ger. Cong. ch., toward support Rev. C. H. Maas, of which 15 from Brotherhood, 69 34——90 75

Illinois

Annawan, Cong. ch. 4 15
Atkinson, Cong. ch. 15 00
Bowen, Cong. ch. 47 00
Caledonia, Cong. ch. 5 00
Carpentersville, 1st Cong. ch. 51 03
Chandlerville, Cong. ch. 5 00
Chicago, Rogers Park Cong. ch., F. H. Tuthill, toward support Rev. Chas. L. Storrs, 500; Kenwood Evan. ch., of which 250 for Ahmednagar, 464.52; University Cong. ch., 90; Green-st. Cong. ch., 51.53; Warren-av. Cong. ch., 48.05; Garfield Park Cong. ch., 25; New England Cong. ch., 17.44; West Pullman Cong. ch., 10.26; Cragin Cong. ch., 10; Mayflower Cong. ch., 7; Irving Park, Immanuel Cong. ch., 3, 1,226 80
Cornwall, Cong. ch. 1 88
Danville, 1st Cong. ch. 7 45
De Kalb, 1st Cong. ch. 10 00
Downer's Grove, Cong. ch. 27 00
Dundee, 1st Cong. ch. 125 00
Evanston, 1st Cong. ch. 156 90
Garden Prairie, Cong. ch. 2 25
Geneseo, Cong. ch. 118 00
Godfrey, Cong. ch. 6 40
Gridley, Cong. ch. 35 00
Hennepin, Cong. ch. 1 70
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Lacon, Cong. ch. 20 00
Mazon, Park-st. Cong. ch. 2 00
Mendon, Cong. ch. 38 00
Morgan Park, Cong. ch. 20 00
Naperville, Cong. ch., 42.30; Ger. Cong. ch., toward support Rev. C. H. Maas, 8, 50 30
Oak Park, 3d Cong. ch. 48 29
Odell, Cong. ch. 39 25
Ontario, Cong. ch. 4 00
Oswego, Cong. ch. 15 00
Park Ridge, 1st Cong. ch. 23 70
Paxton, Cong. ch. 53 90
Peru, Cong. ch. 48 00
Plainfield, Cong. ch. 6 00
Providence, Cong. ch. 15 00
Rockford, 2d Cong. ch. 209 50
Roscoe, Cong. ch. 6 60
Rosemond, Cong. ch. 9 22
Sandoval, Cong. ch. 4 00
Seward, Cong. ch., 53.25; 2d Cong. ch., 20; 1st Cong. ch., 18, 91 25
Spring Valley, Cong. ch. 17 60
Union, Cong. ch. 6 85
Western Springs, Cong. ch. 77 50
Wheaton, College ch., toward support Rev. W. C. Cooper, 350 00
Wilmette, 1st Cong. ch. 22 22
Wyanet, 1st Cong. ch. 20 00
Wyoming, Cong. ch. 5 60
Yorkville, Cong. ch. 33 00——3,207 34

Michigan

Ann Arbor, 1st Cong. ch. 65 00
Benton Harbor, 1st Cong. ch. 153 00
Charlevoix, Cong. ch. 15 00
Detroit, 1st Cong. ch., of which 97 toward support Rev. J. H. Dickson, 197; Fort-st. Cong. ch., 20, 217 00
Durand, Cong. ch. 2 00
Grand Haven, Cong. ch. 5 00
Grand Rapids, Park Cong. ch., of which 13.70 for Mexico, 276; Smith Mem. Cong. ch., 45; South Cong. ch., 20, 341 00
Grandville, Cong. ch. 10 00
Grass Lake, Cong. ch. 5 00
Homestead, Cong. ch. 1 00
Honor, Cong. ch. 1 00
Jackson, Plymouth Cong. ch. 15 00
Johannesburg, Cong. ch. 10 00
Kalamazoo, 1st Cong. ch. 30 00
Omena, 1st Cong. ch. 3 00
Perry, Cong. ch. 10 00
Pontiac, Cong. ch. 10 00
Port Huron, Sturgis Mem. Cong. ch. 3 50

Portland, 1st Cong. ch., Sab. sch., and Y. P. S. C. E. 8 75
Romeo, Cong. ch., Friend, 40 00
St. Joseph, Cong. ch. 50 00
South Haven, Cong. ch. 26 40
Wheatland, Cong. ch. 13 05
Whitehall, Cong. ch. 10 00—1,044 70
Legacies.—Ann Arbor, Corydon L. Ford, by Bryant Walker, Admr., add'l, 125 00
1,169 70

Wisconsin

Albertville, Cong. ch. 2 00
Arena, 1st Cong. ch. 14 00
Beloit, Gridley Cong. ch., Kingdom Extension Soc. 11
Berlin, Cong. ch. 26 50
Birnamwood, Cong. ch. 7 00
Bloomington, Cong. ch. 32 00
Burlington, Plymouth Cong. ch. 57 60
Clinton, Cong. ch. 7 00
Endeavor, Trinity Cong. ch. 21 06
Fond du Lac, Plymouth Cong. ch. 170 00
Fox Lake, Cong. ch. 28 00
Hartland, Cong. ch. 6 50
Hillsboro, Cong. ch. 4 00
Kenosha, 1st Cong. ch. 50 00
Lake Mills, Cong. ch. 20 00
Madison, Pilgrim Cong. ch. 15 96
Mazomanie, Cong. ch. 31 00
Mellen, Union Cong. ch. 11 51
Menomonie, Cong. ch. 120 00
Milton, James McEwan, 5 00
Milwaukee, Grand-av. Cong. ch., 75; Pilgrim Cong. ch., 28.35, 103 35
Mondovi, 1st Cong. ch. 39 60
Pleasant Hill, Spooner Cong. ch. 1 17
Plymouth, 1st Cong. ch. 19 32
Sheboygan, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 10 00
Sparta, 1st Cong. ch. 72 00
Spring Valley, 1st Cong. ch. 10 00
Sturgeon Bay, Hope Cong. ch. 35 00
Token, Cong. ch. 10 84
Two Rivers, Grace Cong. ch. 48 00
Vesper, Cong. ch. 5 00
Walworth, Cong. ch. 5 00
Waukesha, Tab. Cong. ch., 12.20; Cong. ch., 10, 22 20
Wyoming, Cong. ch. 3 00—1,012 92

Minnesota

Alexandria, Cong. ch. 161 00
Benson, Cong. ch., 5.98; Pilgrim Cong. ch., 4, 9 98
Brownton, Cong. ch. 2 99
Detroit, Cong. ch. 5 75
Duluth, Pilgrim Cong. ch. 228 85
Elk River, Union Cong. ch. 25 00
Fairmont, Cong. ch. 6 12
Fergus Falls, Cong. ch. 21 39
Freeborn, Cong. ch. 6 20
Hawley, Union Cong. ch. 5 67
Hutchinson, 1st Cong. ch. 25 00
International Falls, Cong. ch. 1 23
Mapleton, Cong. ch. 5 96
Marshall, Cong. ch. 6 90
Matawan, Cong. ch. 2 50
McIntosh, Cong. ch. 3 81
Medford, Cong. ch. 6 44
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 347.84; Lowry Hill Cong. ch., 68.56; 5th-av. Cong. ch., 60; 1st Cong. ch., 57.13; Linden Hills Cong. ch., 25; Fremont-av. Cong. ch., 23; Lyndale Cong. ch., 19.20; Lynnhurst Cong. ch., 8.51; Union Cong. ch., 5.17; Minnehaha Cong. ch., .90, 615 31
Morristown, Cong. ch. 5 00
Moorhead, 1st Cong. ch. 32 00
Northfield, Cong. ch. 367 57
St. Paul, Olivet Cong. ch., 46; St. Anthony Park Cong. ch., 33.05; Cyril-av. Cong. ch., 5; University-av. Cong. ch., 4.95; Pacific Cong. ch., 2.05, 91 05
Silver Lake, Cong. ch. 20 24
Spring Valley, Cong. ch. 14 36
Stewart, Cong. ch. 84
Wadena, Cong. ch. 6 20
Waterville, Cong. ch. 2 50
Worthington, Cong. ch. 23 00—1,702 86
Legacies.—Northfield, James W. Strong, by Harlan W. Page and C. D. Rice, Ex'rs, 1,500 00
3,202 86

Iowa

Ames, Abram S. Liddle, 10 00
Anita, Cong. ch. 11 50
Avoca, 1st Cong. ch. 10 76
Belmond, Cong. ch. 51 00
Cedar Falls, Cong. ch. 25 00
Charles City, 1st Cong. ch. 174 00
Cherokee, Cong. ch. 5 89
Chester, Cong. ch. 8 14
Clinton, Cong. ch. 4 39
Cresco, Cong. ch. 27 00
Creston, 1st Cong. ch. 8 00
Davenport, Edwards Cong. ch. 49 76
Des Moines, Greenwood Cong. ch. 6 12
Eagle Grove, 1st Cong. ch. 24 00
Earlville, Cong. ch. 10 79
Farnhamville, Cong. ch. 53 00
Fayette, Mrs. E. G. Platt, for China, 40 00
Gowrie, Cong. ch. 35 00
Grinnell, Cong. ch., Mary C. Heald, 5 00
Hartwick, Cong. ch. 26 00
Iowa City, Cong. ch. 27 60
Manchester, Cong. ch. 48 00
Mason City, 1st Cong. ch. 100 00
McGregor, Cong. ch. 25 50
Monticello, Cong. ch. 70 00
Muscatine, 1st Cong. ch., 43.68; Ger. Cong. ch., 12, 55 68
New Hampton, 1st Cong. ch. 15 00
Onawa, Cong. ch. 66 00
Ottumwa, 1st Cong. ch. 136 68
Pioneer, Cong. ch. 1 50
Primghar, 1st Cong. ch. 86 25
Red Oak, 1st Cong. ch., of which 3 from W. M. S. 23 88
Rock Rapids, Cong. ch. 16 00
Silver Creek, Cong. ch. 5 00
Sioux City, 1st Cong. ch. 53 20
Sloan, Cong. ch. 4 25
Somers, Mizpah Cong. ch. 8 00
Spencer, 1st Cong. ch. 54 05
Victor, Cong. ch. 5 05
Waterloo, Rev. E. P. Kimball, 5 00
Waverly, Cong. ch. 10 00
Webster City, Cong. ch. 40 25
Whiting, 1st Cong. ch. 78 00—1,520 24

Missouri

Kansas City, Westminster Cong. ch., 200; Prospect-av. Cong. ch., 9, 209 00
Lebanon, 1st Cong. ch. 14 32
Old Orchard, Cong. ch. 6 00
Richmond, Francis F. Dresser, for Albania, 5 00
St. Joseph, 1st Cong. ch., Mrs. E. S. Keener, 2 50
Springfield, Ger. Cong. ch. Friend, 1 00—237 82

North Dakota

Aplin, Emmaus Ger. Cong. ch., toward support Rev. C. H. Maas, 10 00
Blue Grass, Emmaus Cong. ch. 40 00
Bowman, Union Cong. ch. 5 00
Cando, 1st Cong. ch. 12 00
Coal Harbor, Ger. Cong. ch., toward support Rev. C. H. Maas, 16 00
Dickinson, Cong. ch. 18 73
Gascoyne, Ger. Cong. ch., toward support Rev. C. H. Maas, 15 00
Goldenvalley, Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Heaton, 1st Cong. ch. 22 00
Hettinger, Cong. ch., for Albania, 7 96
Hope, Cong. ch. 55 00

Krem, Ger. Bethel Cong. ch., toward support Rev. C. H. Maas, 10 00
Kulm, Ger. Cong. churches, toward support Rev. C. H. Maas, 200 00
Leipzig, Ger. Cong. churches, toward support Rev. C. H. Maas, 112 00
Oriska, Union Cong. ch. 5 00
Reeder, Cong. ch. 6 00——539 69

South Dakota

Aberdeen, Cong. ch. 5 10
Armour, Cong. ch. 20 59
Bowdle, Ger. Cong. ch., 9.28; Cong. ch., .96, 10 24
Columbia, Cong. ch. 8 34
Estelline, Cong. ch. 2 01
Eureka, Ger. Cong. churches, 10 00
Faulkton, Cong. ch. 3 44
Henry, Cong. ch. 2 41
Iroquois, Cong. ch., Ladies' Aid Soc. 5 00
Ree Heights, Cong. ch. 19 20
Tyndall, Wolf's Creek Ger. Cong. ch., toward support Rev. C. H. Maas, 11.80; Ger. Cong. ch., toward support do., 11; Worms Ger. Cong. ch., toward support do., 2.35, 25 15
Waubay, Cong. ch. 6 26——117 74

Nebraska

Albion, Cong. ch. 70 00
Arborville, Cong. ch. 5 00
Aurora, 1st Cong. ch. 57 60
Avoca, Cong. ch. 3 00
Beatrice, 1st Cong. ch. 30 00
Cortland, Cong. ch. 18 88
Exeter, 1st Cong. ch. 5 00
Fremont, 1st Cong. ch. 65 50
Grand Island, 1st Cong. ch. 27 85
Hastings, 1st Cong. ch., 34.20; 1st Ger. Cong. ch., of which 5 toward support Rev. C. H. Maas, 30; Emmanuel Ger. Cong. ch., 6; Hans Hansen, for Lintsing, 400; Thomas E. Davis, .70, 470 90
Lincoln, Salem Ger. Cong. ch., toward support Rev. C. H. Maas, 20 00
Omaha, Plymouth Cong. ch., 22.86; 1st Cong. ch., 50, 72 86
Ravenna, Cong. ch. 4 95
Red Cloud, 1st Cong. ch. 20 00
Riverton, Cong. ch. 12 20
Seward, Cong. ch. 23 40
Syracuse, Cong. ch. 12 00
Verdon, Cong. ch. 20 00
Weeping Water, Cong. ch. 71 22—1,010 36

Kansas

Athol, 1st Cong. ch. 7 00
Dover, Cong. ch. 12 00
Downs, 1st Cong. ch. 10 00
Fairview, Plymouth Cong. ch. 27 05
Independence, 1st Cong. ch. 8 25
Leavenworth, 1st Cong. ch. 16 00
Munden, John Rundus, 1 00
Onaga, Cong. ch. 10 00
Ottawa, 1st Cong. ch. 25 00
Plevna, Cong. ch. 20 00
Smith Center, Cong. ch. 11 67
Topeka, 1st Cong. ch. 40 00
Wakarusa Valley, Cong. ch. 2 00——189 97

Montana

Fallon, Friedens Ger. Cong. ch., toward support Rev. C. H. Maas, 14 55
Plevna, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 20 00——34 55

Colorado

Boulder, 1st Cong. ch. 75 67
Colorado Springs, 2d Cong. ch. 10 00
Eaton, Cong. ch. 50 00
Fort Collins, Ger. Cong. ch., toward support Rev. C. H. Maas, 50 00
Fort Morgan, Ger. Cong. ch., toward support Rev. C. H. Maas, 7 00
Greeley, Ger. Cong. ch. 35 00
Lafayette, Cong. ch. 8 00
Loveland, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 13 00
Rifle, Cong. ch. 16 00
Windsor, Ger. Cong. ch., toward support Rev. C. H. Maas, 100 00——364 67

Young People's Societies

Illinois.—Beardstown, 1st Y. P. S. C. E., of which 1.25 from Jun. Dept., 5; Caledonia, Y. P. S. C. E., 5; Chicago, the Miss. Study and Prayer Union of the Moody Bible Inst., for Mt. Silinda, 12.50; Downers Grove, Y. P. S. C. E., for Aruppukottai, 10; Plainfield, Y. P. S. C. E., 8, 40 50
Michigan.—Sheridan, Y. P. S. C. E. 3 00
Wisconsin.—Lancaster, 1st Y. P. S. C. E., for Mt. Silinda, 30; Oshkosh, Plymouth Y. P. S. C. E., 5; Spring Valley, Y. P. S. C. E., 5, 40 00
South Dakota.—Canova, Y. P. S. C. E., for Aruppukottai, 12; Estelline, Y. P. S. C. E., 2.35, 14 35
Nebraska.—Weeping Water, Y. P. S. C. E. 10 00
Kansas.—Topeka, Central Y. P. S. C. E., of which 32 toward support Rev. H. A. Maynard and 16 toward support Rev. W. H. Sanders, 48; do., Inter. Dept., of which 15 for Albania, 25, 73 00
180 85

Sunday Schools

Illinois.—Blue Island, 1st Cong. Sab. sch., for China, 10; Chicago, Kenwood Evan. Sab. sch., 50; De Pue, Cong. Sab. sch., 5; Dwight Cong. Sab. sch., 10; Oak Park, 1st Cong. Sab. sch., 20, 95 00
Michigan.—Chassell, Cong. Sab. sch., 5. Constantine, 1st Cong. Sab. sch., 8.50; Lawrence, Cong. Sab. sch., 1.75; South Haven, Cong. Sab. sch., 14.11, 29 36
Wisconsin.—Grand Rapids, 1st Cong. Sab. sch., 10.10; Madison, 1st Cong. Sab. sch., 25; Sparta, 1st Cong. Sab. sch., for Albania, 15, 50 10
Minnesota.—Ada, Cong. Sab. sch., 13.50; Mantorville, Cong. Sab. sch., 3.30; Minneapolis, Lyndale Cong. Sab. sch., for Mt. Silinda, 20; do., 5th-av. Cong. Sab. sch., 18.75; Morris, Cong. Sab. sch., for Albania, 9.80, 65 35
Iowa.—Eldora, Cong. Sab. sch., for work in Shansi, 5; Iowa Falls, Cong. Sab. sch., Mrs. Bast's Class, for Harpoot, 10; Sloan, Cong. Sab. sch., 9.46; Whiting, 1st Cong. Sab. sch., 20, 44 46
Missouri.—Old Orchard, Cong. Sab. sch. 6 00
Nebraska.—Bertrand, Cong. Sab. sch., for Albania, 5; Neligh, Cong. Sab. sch., for China, 29.13; Riverton, Cong. Sab. sch., 4.34; Weeping Water, 1st Cong. Sab. sch., 8.25, 46 72
Kansas.—Leavenworth, Cong. Sab. sch., for Madura, 12; Topeka, Central Cong. Sab. sch., Jun. Dept., toward support Rev. H. A. Maynard, 5.22; Wichita, Fairmount Cong. Sab. sch., 5, 22 22
Colorado.—Denver, South Broadway Cong. Sab. sch., of which 18 for Madura and 11.71 for China, 29.71; City Park, Cong. Sab. sch., for Madura, 20; Grand Junction, 1st Cong. Sab. sch., for China, 33, 82 71
441 92

PACIFIC DISTRICT

Idaho

Genesee, Cong. ch. 7 50
Mullan, Cong. ch. 3 00
New Plymouth, Plymouth Cong. ch. 20 00
Priest River, Cong. ch. 8 00—— 38 50

Washington

Ahtanum, Cong. ch. 5 00
Anacortes, Pilgrim Cong. ch. 25 00

Eagle Harbor, Cong. ch. 3 00
Medical Lake, Cong. ch. 10 00
North Bellingham, Cong. ch. 4 00
Odessa, Pilgrim Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Seattle, Plymouth Cong. ch., 265; Prospect Cong. ch., 20; Pilgrim Cong. ch., 15; 1st Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas, 5; Bayview Cong. ch., 3, 308 00——360 00

Oregon

Forest Grove, 1st Cong. ch. 36 00
Portland, Ebenezer Cong. ch., 75; Hassalo-st. Cong. ch., 10.20; Waverly Heights Cong. ch., 7; E. Rowland, 20, 112 20
Scappoose, 1st Cong. ch. 11 00——159 20

California

Auburn, Cong. ch. 7 93
Bakersfield, 1st Cong. ch. 25 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Bowles, Cong. ch. 5 00
Eureka, 1st Cong. ch. 10 00
Fresno, 1st Cong. ch. 16 00
Glen Ellen, Cong. ch. 3 00
Hydesville, Cong. ch. 4 50
Lakeside, Mrs. Sarah K. Stebbins, 2 00
Lodi, Ebenezer Cong. ch. 5 00
Murphy's, Cong. ch. 10 00
Oakland, 4th Cong. ch., 46.30; Grace Cong. ch., 3.20, 49 50
Petaluma, 1st Cong. ch., 30; Catharine Denman, 1, 31 00
Sacramento, 1st Cong. ch. 20 00
Sanger, Salem Cong. ch. 26 00
Upland, Friend, toward support Rev. W. O. Pye, 300 00——586 93

Hawaii

Paia, Rev. A. Craig Bowdish, 3 00

Young People's Societies

Washington.—Odessa, Pilgrim Ger. Y. P. S. C. E., toward support Rev. C. H. Maas, 10 00

Sunday Schools

Idaho.—Genesee, Cong. Sab. sch. 2 52
Washington.—North Yakima, 1st Cong. Sab. sch., for Albania. 12 00
Oregon.—Forest Grove, Cong. Sab. sch., for Albania, 25; Freewater, Federated Sab. sch., 2; Scappoose, Cong. Sab. sch., for Albania, 10, 37 00
California.—Long Beach, Cong. Sab. sch., for Albania, 25 00
76 52

MISCELLANEOUS

Austria

Bosnia, Nicholas Kuzmany, 1 90

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,152 57
For new site for girls' school, Chihuahua, 453 14
For housekeeping grant for missionary, 75 00
For allowances for missionaries, 392 00
For medical grant for missionary, 88 00
For expenses of missionary at Bitlis, 103 31
For language lessons for missionaries, 88 00
For educational work, Van, 212 64
For day schools, Harpoot, 150 00
For room and helper, Paotingfu, 100 00—14,814 66

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 5,000 00
For Kobe College, Domestic Science building, 1,500 00—6,500 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 1,400 00
22,714 66

Additional Donations for Special Objects

Maine.—Portland, State-st. Cong. ch., of which 132 for work, care Rev. R. A. Hume, and 30 for native helper, care do., 162 00
New Hampshire.—Bennington, Mrs. Nathan Whitney, for educational work, care Miss Ellen M. Blakely, 35; Gilsum, Cong. ch., for Bible-woman, care Rev. J. C. Perkins, 16.45; Hanover, Mrs. Milo A. Jewett, for purchase of land, care Rev. L. S. Crawford, 5; Hollis, Mrs. Rebecca F. Richardson and Minnie A. Bancroft, for work, care Rev. E. H. Smith, 10; North Chichester, Mrs. Geo. H. Haines, for work, care Miss Clara C. Richmond, 5, 71 45
Vermont.—St. Johnsbury, Rev. Chas. H. Morse, for pupil, care Rev. L. F. Ostrander, 5 00
Massachusetts.—Acton, Center Y. P. S. C. E., for work, care C. C. Fuller, 12.30; Boston, Old South Cong. Sab. sch., Women's Bible Class, for work, care Miss A. L. Millard, 30; do., King's Daughters of the Immanuel-Walnut-av. Cong. ch. (Roxbury), for hospital work, care Dr. Wm. T. Lawrence, 10; Boxford, Friend, for work, care Dr. G. C. Raynolds, 60; Braintree, 1st Cong. ch., for evangelistic work, care Rev. A. B. DeHaan, 605.50; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, care Rev. J. X. Miller, 25; Fall River, Frank A. Pease, for hospital, care Dr. H. N. Kinnear, 5; Lawrence, Mrs. C. H. Bean, 10, and Mary E. Bean, 5, both for St. Paul's Inst., care Mrs. T. D. Christie, 15; Lincoln, Louise J. Rice, for hospital, care Dr. H. N. Kinnear, 10; Melrose, Cong. Sab. sch., two classes, toward furnishing boys' dormitory, care C. C. Fuller, 4.10; Monson, Cong. Sab. sch., Lend-a-Hand Class, for desks in new school, care Miss M. L. Graffam, 15; North Adams, 1st Cong. Sab. sch., of which 25 for school, care Rev. J. E. Merrill, and 25 for school, care Rev. T. D. Christie, 50; Northampton, Clarke School, for King School, Marsovan, 48.67; North Brookfield, Mrs. Josephine C. Whiting, for student, care Rev. T. D. Christie, 50; Somerville, Broadway Cong. ch., Mrs. W. H. Hodgkins, for Euphrates College, care Rev. E. W. Riggs, 15; do., Mrs. S. A. Hodgkins, 250, and John H. Weston, 50, both for work, care Rev. H. H. Riggs, 300; Wellesley, Cong. ch., for use of Rev. R. S. M. Emrich, 5; Westfield, Elizabeth K. Snow, for pupil, care Miss F. K. Bement, 5; Worcester, Hope Cong. ch., for native preacher, care Rev. E. H. Smith, 25; do., Plymouth Cong. Sab. sch., Home Dept., for pupil, care do., 5, 1,295 57
Connecticut.—Farmington, Fortnightly Soc., for pupil, care Miss E. M. Blakely, 25; Hartford, South Cong. ch., Rev. Irving H. Berg, for freight on piano, care Rev. E. A. Yarrow, 10; Litchfield, Daisy Chain, for pupil, care Mrs. T. W. Woodside, 5; Newington, Young Men's Miss. Circle, of which 10 for use of Dr. H. N. Kinnear and 36.30 for use of Mrs. C. D. Ussher, 46.30; Norwich, 1st Y. P. S. C. E., for work, care Rev. E. H. Smith, 3; do., Rev. Henry T. Arnold, for St. Paul's Inst., care Rev. T. D. Christie, 5; South Windham, Y. P. S. C. E., for work, care

Rev. E. H. Smith, 10; Stamford, Turn of River Union Cong. Chapel, for work, care Miss Inez L. Abbott, 7, 111 30

New York.—Brooklyn, South Cong. ch., Girls' Miss. Circle, for hospital, care Dr. H. N. Kinnear, 5; Malone, Cong. ch., Woman's Miss. Soc., for hospital, care Dr. F. D. Shepard, 100; do., do., Lucia I. Gilbert, for bed in Woman's Ward, care do., 100; New York, Bedford Park Cong. Sab. sch., for use of Rev. W. P. Elwood, 20; do., Cash, for work, care Miss Inez L. Abbott, 1; Port Chester, Letitia Simons, for pupil, care Rev. T. D. Christie, 25; Port Leyden, 1st Cong. ch., Woman's Miss. Soc., for native preacher, care Rev. H. C. Hazen, 20; Rochester, South Cong. ch., for work, care Rev. L. F. Ostrander, 5, 276 00

New Jersey.—Atlantic City, Laura and Hattie Scull, of which 25 for use of Mrs. M. S. Frame and 25 for use of Mrs. Mary K. Edwards, 50; Merchantville, 1st Presb. ch. and Sab. sch., for kindergarten, care Miss Nellie A. Cole, 40, 90 00

Pennsylvania.—Markleton, Rev. Wm. C. Rowmel, for pupil, care Rev. T. D. Christie, 50 00

Ohio.—Brownhelm, Cong. Sab. sch. Bible Class, for work, care Rev. J. H. Dickson, 10; Cleveland, Collinwood Cong. ch., Woman's Assn., for pupil, care Mrs. G. G. Brown, 5; Oberlin, The Oberlin-Shansi Mem. Assn., Rev. E. B. Chamberlain, for scholarship in Shansi Mem. Academy, 12; do., Hazel Pye, for Girls' School, care Mrs. G. G. Brown, 10, 37 00

District of Columbia.—Washington, Mt. Pleasant Cong. Sab. sch., for pupil, care Miss A. L. Millard, 30; do., Miss M. H. Bradley, for hospital, care Dr. and Mrs. H. N. Kinnear, 2, 32 00

Alabama.—Talladega, Caroline E. Parkhurst, for Boys' Home, Bombay, 60 00

Arkansas.—Siloam Springs, I. L. Lowe, for work, care Mrs. G. G. Brown, 10 00

Indiana.—Angola, Cong. Sab. sch., for work, care Rev. W. H. Sanders, 8 75

Illinois.—Atkinson, Y. P. S. C. E., for use of Rev. H. C. Hazen, 10; Chenoa, Cong. ch., for work, care Mrs. G. G. Brown, 200; Chesterfield, Cong. ch., for use of Rev. Paul L. Corbin, 13.16; Chicago, 2d Baptist Chinese Sab. sch., for bed in hospital, care Dr. F. F. Tucker, 20; Evanston, Mrs. E. J. Buffington, of which 20 for pupil, care Miss E. B. Fowler, 40 for pupil, care Rev. A. H. Clark, and 20 for pupil, care Rev. R. A. Hume, 80; Oak Park, Harvard Cong. ch., Mr. and Mrs. Rhenisch, for pupil, care Rev. H. K. Wingate, 40; Winnetka, Cong. Sab. sch., class of boys, for pupil, care Rev. J. P. McNaughton, 2.32, 365 48

Michigan.—Alpena, Cong. ch., Woman's Assn., for work, care Rev. J. H. Dickson, 25 00

Wisconsin.—Endeavor, Cong. Sab. sch., for work, care Dr. R. G. Moffat, 6; Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 10; Sun Prairie, Cong. Sab. sch., for work, care Rev. M. W. Ennis, 8, 24 00

Minnesota.—Minneapolis, Plymouth Cong. ch., for motor car, care Rev. A. H. Clark, 550; do., Hannah A. Nutter, for pupil, care Miss E. M. Atkins, 50, 600 00

Iowa.—Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35; Sheldon, 1st Cong. ch., for work, care Geo. M. Newell, 10, 45 00

Missouri.—St. Joseph, 1st Cong. ch., Mrs. E. S. Keener, for hospital work, care Dr. and Mrs. H. N. Kinnear, 2.50; Springfield, Friends, through Rev. J. F. Graf, for use of Miss J. L. Graf, 6.75, 9 25

South Dakota.—Lake Henry, Cong. ch., for kindergarten, care Miss Nellie A. Cole, 1.84; Lesterville, Worms Ger. Cong. ch., for work, care Rev. C. A. Nelson, 10; Tyndall, Wolf's Creek Ger. Cong. ch., for do., care do., 12; do., Ger. Cong. ch., for do., care do., 11, 34 84

Nebraska.—Butte, Ger. Cong. ch., for work, care Rev. C. A. Nelson, 5 00

Kansas.—Topeka, Mary Martin, for pupil, care Miss C. E. Ely, 30 00

California.—Martinez, Rev. E. D. Hale, for native teacher, care Rev. F. E. Jeffery, 5 00

Canada.—Toronto, Mrs. Herbert Langlois, for King School, care Miss C. R. Willard, 24 85

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Rev. and Mrs. S. F. Dart,	6 00	
For Bible-woman, care Mrs. W. N. Chambers,	30 00	
For pupil, care Miss Lucile Foreman,	30 00	
For pupil, care Mrs. G. C. Raynolds,	40 00	
For girls' school, care Miss E. G. Rogers,	50 00	
For orphanage, care Mrs. H. H. Riggs,	5 00	
For work, care Mrs. R. S. M. Emrich,	5 00	
For pupil, care Miss Clara H. Bruce,	10 00	
For pupil, care Miss Clara H. Bruce,	15 00	
For repairs on Hannah Hume Mem. Building, care Rev. A. A. McBride,	100 00	
For school, care Rev. H. C. Hazen,	8 00	
For pupil, care Miss E. S. Perkins,	3 00	
For Bible-woman, care Mrs. W. C. Fairfield,	30 00	
For church building, care Mrs. D. W. Learned,	55 00	
For memorial to Miss Eliza Talcott, care Mrs. A. W. Stanford,	300 00	—687 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For kindergarten training, care Dr. Lucy P. Bement,	60 00	
For work, care Mrs. Edward Haskell,	15 00	
For use of Miss Frances K. Bement,	5 00	
For use of Miss Grace Wyckoff,	5 00	
For pupil, care Miss Gertrude Chaney,	15 00	
For use of Miss Jessie E. Payne,	15 00	
For work, care Miss E. R. Bissell,	10 00	—125 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For use of Miss M. S. Wiley,	10 00	
For work, care Miss C. R. Willard,	9 32	— 19 32

Income St. Paul's Institute

For St. Paul's Institute, 909 36

Income Atherton Fund

For Tungchow College,	200 00	
For work, care Rev. W. B. Stelle,	100 00	
For work, care Rev. C. A. Clark,	200 00	
For work, care Dr. F. D. Shepard,	200 00	
For work, care Rev. C. A. Nelson,	200 00	
For work, care Rev. J. S. Chandler,	100 00	
For work, care Rev. F. B. Bridgman,	100 00	
For new hospital, care Dr. F. D. Shepard,	300 00	—1,400 00
		6,518 17
Donations received in December,		84,458 79
Legacies received in December,		10,171 83
		94,630 62

Total from September 1, 1913, to December 31, 1913. Donations, $244,796.43; Legacies, $25,130.87 = $269,927.30.

A NEW STEREOPTICON LECTURE

THE CORAL ISLANDS OF THE PACIFIC

Many thousand boys and girls, now grown to manhood and womanhood, contributed to the good ships "Morning Star" in their Sunday school days. If they have known little of Micronesia since then, they will, perchance, be glad to learn something about conditions today in the "Little Islands" of the great Pacific, in which they once were interested because of their share in the children's ship.

To show forth the work in its present-day setting, a new lecture has been prepared with an entirely new set of beautifully colored slides, which will renew the interest of the "Morning Star" boys and girls of yesterday and awaken the interest of those who did not have this early connection with Micronesia. In the S. S. "Eyegate," a tour may be made among these "Little Islands," where one will see the boys and girls, the men and women, the untutored savage and the educated Christian in the home surroundings, showing the manners and customs of the islands.

If you would like to know what your gifts have done for the "Island World," if you would be interested to see the "then" and "now" of the once degraded savage, if you would like to know how a church seating 2,000 persons can be built without rivet or nail, if you would care to learn how myriads of birds and myriads upon myriads of coral insects together have contributed to the world's wealth, if you would be interested to see how large financial interests seek the corners of the earth for the purposes of trade, or if you would simply like the enjoyment of an evening with interesting pictures, you will find these facts, with many others not suggested, set forth in this new lecture on Micronesia, and the pictures will certainly furnish an enjoyable evening, which will also prove to be very much worth while.

This lecture may be obtained from

JOHN G. HOSMER, Agent, Room 102, 14 Beacon Street, Boston, Mass.

or from the District Offices, as follows:

REV. EDWARD LINCOLN SMITH, D.D.
287 Fourth Avenue
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417 Market Street
San Francisco, Cal.

First Prize photo by L. R. Fowle

MOSQUE IN CESAREA, PHOTOGRAPHED FROM ROMAN CITADEL

Note earth roofs and graveyards in the distance. The decorated gateway and pyramid-topped tomb beside it are the work of the Seljukians, the Turkish tribe that sold its birthright to the Ottoman Turks who are now in power